The faithfull ſee a ſhining way,
Whoſe length to Paradiſe extends,
This can them to thoſe trees conuay,
Loſt by the Serpents cunning ends.
To Thee I pray, moſt certaine Guide:
O let this ſoule which thee obay'd,
In her faire birth-place pure abide,
From which ſhe, baniſht, long hath ſtray'd.
While we vpon the couer'd bones
Sweet violets and leaues will throw:
The title and the cold hard ſtones,
Shall with our liquid odours flow.

FINIS.

The faithfull ſee a ſhining way,
Whoſe length to Paradiſe extends,
This can them to thoſe trees conuay,
Loſt by the Serpents cunning ends.
To Thee I pray, moſt certaine Guide:
O let this ſoule which thee obay'd,
In her faire birth-place pure abide,
From which ſhe, baniſht, long hath ſtray'd.
While we vpon the couer'd bones
Sweet violets and leaues will throw:
The title and the cold hard ſtones,
Shall with our liquid odours flow.

FINIS.

A TREATISE OF *Morall Philosophie:*

WHEREIN IS CONTAINED the worthy sayings of Philosophers Emperours, Kings, and Orators: their liues and answers: of what linage they came: *and of what Countrey they were: Whose* worthy Sentences, notable Precepts, Counsels, and Parables, doe *hereafter follow.*

First gathered & set forth by *William Bauldwin*, and now the ninthtime since inlarged by *Thomas Palfreyman*, GENTLEMAN.

PROVERBS 2.

If wisdome enter into thine heart, and thy soule delight in knowledge, then shall counsel preserue thee, and vnderstanding shall keepe thee.

LONDON.
Printed by *William Stansby.*

16-505

TO THE RIGHT Honourable Lord, *Henry Haſtings*, Earle of Huntington,

Thomas Palfreyman wiſheth increaſe of grace, honour, and proſperitie.

ALthough I haue beene already ſufficiently perſwaded that your Honour, euen from the Cradle, hath beene trained vp in the pathway of vertue, & (according to the profeſſion of a godly & true Chriſtian) hath receiued inſtructions, as well in the ſacred Scriptures, as alſo otherwiſe in prophane learning: the knowledge of both which, with age, hath ſo largely grown, that you need not my help & furtherance for the keeping of thoſe things the better in memory which you haue with ſuch diligence read: yet hauing an eye to your ſtate, vpon whoſe ſhoulders, in time, ſome charge of this Common-wealth is like to leaue, as commonly it happeneth to all Noble men, but moſt worthily indeede to thoſe whom God hath endued with the gift of vnderſtanding & knowledge. I thought it not vnfit to preſent vnto your Lordſhip, this little booke entituled, A Treatiſe of Morall Philoſophie, *very expedient to all eſtates, but moſt neceſſary, as* Ariſtotle *ſaith in his* Ethicks, *to thoſe that by vertue of know-*

ledge shall haue the gouernance of a Common-wealth, which ought not onely to haue good wils to doe well, but also exactly to know and search out with diligence a ready way & mean whereby they may at all times, as with dearly-beloued familiar (either in heart or in hand) receiue such aduertisements and godly counsailes as shall neuer seeme to swerue from such intentions as be grounded in an honest and godly will: that thereby not onely the true order and high estate of Princes; of Nobility, of Honor, of Iustice, and such other like vertues may effectually be known: but also of such be rightly vnderstood, put in vse & practised, by their due & peculiar offices, to the common comfort and commodity of their Country, purchasing to themselues the fauour and blessing of God, & gathering together the incomparable tresures of a faithfull and true heart, euen prayer and praise, or pain & losse of life, if neede shall so require.

Of which things forasmuch as this my labour doth intreat, and you of a godly disposition thereunto inclined, and like also hereafter to put in practice, I thought it good to Dedicate this my poore trauaile vnto your Honor that it might the rather creepe forth, vnder the safe conduct of your goodnesse, vnto the hands of others, that likewise are bent to seeke forth and follow such godly counsailes and witty sayings as are in this present Treatise contained, to the increase of vertue, and furtherance of all such good and liuely motions as shall at all times redound to the glory and praise of God, and to the necessary relefe, ioy and comfort of the Common-wealth.

Your Honours in all dutie

Thomas Palfreyman.

TO THE READER.

FOrasmuch (most gentle and vertuous Reader) as it fortuned me of late (being in the Country) to be in company with my very friend, & finding in his hand a booke, wherwith hee was passing the time, (entituled *A Treatise of Morall Philosophy*) which because I had not before seene, I desired to haue it to read. And when I had partly read, not only of the Philosophers liues and Answers, but also of their good precepts, godly Counsailes, & wise Sayings, I was much in loue therewith, and most heartily desired it of my friend, til such time as I had throughly read it. That don, I called to remembrāce the like worthy & notable sentences & good counsails, that I had often read in diuers & sundry other works. And to the intent by placing them together, I might the better keep them in memory, & effectually bestow some smal part of my time in such kinde of exercise as should bee to the glory of God (who is the author of all goodnesse, & furtherer of all good workes: and for the auoiding of that pestilent and most infectious canker, *Idlenesse*, whereby is ingendred, as we cōmonly see by experience, such infection as shortly destroyeth both soule & body) I tooke in hand this smal enterprise, which by Gods grace I haue finished. And after I had once again examined the said book, & truly noting the effect of euery chapter, wherfore they were written, whether they were

of themselues perfectly one matter, or one mingled with another, I found not onely in the one, but also in the other, such singular pleasure & earnest prouocation of often reading, that as a man euen in the middest of a pleasant and faire garden, enuironed with banks, beautifully set and garnished with all kindes of most delicate and dainty sweet flowers, & at liberty as him liked to take or refuse: so there I found plenty & great store of such louely pleasures as I listed to embrace: I did then confer one sentence with another, throughout the whole Booke: & as I vnderstood the matter, I placed it in the right chapter: as if the Chapter did chiefly speake of God, of the Soule or of the World, and so forth; such precepts, parables and semblables as I found were displaced and set abroad among sentences of diuers and sundry matters (and also those other necessary sayings, that I had gathered together out of other Authors) I rightly placed, not onely in Chapters, but also the sentences agreeable one to another; as a man would familiarly tell a tale.

I haue also drawne into summaries the effect of euery Chapter, and where I had at the beginning of my first worke (namely this Treatise) omitted & left out certain chapters (set forth by M^r. *Baldwin*, the first author thereof,) which did shew how philosophy began: of the three parts of philosophy: who were the Inuenters therof, & the manner of teaching the same, as also the Philosophers liues & answers, notwithstanding their excellency and goodnesse, as I alwaies worthily haue & will giue them their due commendation and praise, in consideration of their necessary, honest, and godly kinde of doctrine, so pithily and learnedly set forth as before mentioned: for I had selected and chosen out a great

number of good counsailes, witty and godly sayings of the Philosophers, learned men, & noble Princes, like vnto the others (with their precepts also and witty sayings) by him before gathered & put forth. doubting much that if I should haue ioyned the said number of sentences to the whole summe of this Treatise, it should not onely, as appeared to me, haue seemed ouermuch to be inlarged, but also the more vnhandsome of the reader to be carried. Yet notwithstanding, since both the fourth and fifth edition of this worke from my hand although at those times not a little inlarged with most familiar sentences, very notable & excellent, accordingly in their right places bestowed, with the addition also of certaine omitted Chapters at the beginning of the Booke with the putting to likwise, although but briefly, the liues of certaine other Philosophers, Emperors, Kings & Orators, not mentioned before in his treatise, their names, of what linage they came, and their sentences, also following in their places, but also now again the seuenth time, seeing the estimation of the work, & the great pleasure that all men haue worthily therein, for the varietie of such delightfull matters, as in it is contained, tending to diuers purposes, neither yet any let or incumbrance, being easie to be carried, I haue the seuenth time, as the breuity of time would permit, endeauoured my selfe gladly, as I might, to satisfy the godly Readers minds not only with the like collected sentences as before, conueniently & duely placed throughout the Book: but also certaine other whole Chapters of sundry & effectuall causes, both touching vertue & vice, as also of the state of mankind, of mans conscience, & such like, to the number of seauen or eight, orderly set amongst other chapters, as the effect of their cause du

ly requireth, beſeeching thee (moſt gentle & friendly Reader) that although among theſe my ſimple doings thou ſhalt find me too groſe, rude & vnlearned, barren & void of all ſuch liuely graces & good gifts as indeed ſhould rightly bee full fraughted in the brain & vnderſtanding of him that ſhould take any ſuch worke in hand, to the contentation & well pleaſing of moſt men & ſpecially of the learned reader (whoſe eyes are wide open quickly to eſpie out ſuch faults as are indeed worthy of reprehenſion,) I ſhal therfore moſt heartily deſire thee, fauourably to beare with me, & with thy good contented mind, friendly to accept the ground of my earneſt good wil, where I haue (as before written) but little altered, & as appeareth more ſlenderly finiſhed the ſaid treatiſe: which is if it be any thing at al, worthy but of ſmall commendation, in compariſon of the witty and learned handling of the other.

Vnto the author whereof (Mr *Baldwin*) I yet ſtill (as before) gladly and moſt heartily refer the whole commendation & praiſe, conſidering that by him, and through his godly diligence, I had firſt occaſion to write, whereon I haue (I truſt without offence to God) honeſtly ſpent my time, if time herein well ſpent be good, & worthy the acceptation of God, although for ſo ſmal a cauſe & little ſpark of vertue I haue here good occaſion to commend vnto thy remembrance, with moſt humble deſire, that not vnkindly, or as an vnable friend or enemie to vertue, thou contemne what God alloweth: vnto whom & vpon whoſe diuine wil ſhould onely depend all our wils, our whole obedience & faithfull ſeruice, euery man according to the gift of God & his vocation: by whom, in conſideration of his ineffable goodneſſe & loue towards vs (who onely weigheth and gladly accepteth the good intents of the hart) we are either

of

of vs encouraged without feare, boldly to present and returne vnto him such liuely fruits of his grace (whatsoeuer they be) more or lesse, as he hath mercifully grafted in vs, being the author and only giuer of all good things, our onely patrone, our straitway, and onely marke of very felicitie: from whose order and most holy will whosoeuer in any thing writeth one inch or naile breadth, he goeth besides the right path, and wandreth out of the way.

I haue therfore good hope, that there is no Christian, or one that indeed hath professed the good rule of Christ, (except he be an hypocrite or a dissembler) specially hauing the blessed benefit of God the gift of vnderstanding & knowledge, by vertue whereof his mind should alwaies seeme in such wise to be so strongly fenced & armed with wholesome precepts, honest opinions, and godly intentions, throughout all his conuersation & working, that will at any time, or for any thing, and specially for a good thing, maligne or spite his friend or brother: & instead of friendship, to purchase him enmitie, or to make of his friends his foes, though he should loose thereby (if the case so neere touch him) a great part of his owne praise & glory. For if in all our good intents we doe reuerently examine the dignity, state, or condition of our calling, straightly entring into iudgement, rather of our own iust causes, profession & duty (either to the supplanting of vice, or erection of vertue) than rashly to stumble at other mens matters. To what end in effect I pray you, should all our diligence & study be, during our liues, that haue professed Christ, but icyfully to winne & allure, according to our knowledge, by our continuall trauaile, by our counfailing and faithfull working, if it were possible, all men to a Christian and godly life?

should

ſhould it once appeare through our ſufferance, that any poyſoned euil ſhould poſſeſſe & infect our hearts to the contrary, that through either negligence or wilfulneſſe in deceiuing our ſelues we will loyter, delay, and dally with the time, with our duties, and with the gifts of Gods grace.

Should not the remembrance of our ſelues, what we are and what we haue bin, bee in vs continually quick & liuely? What haue we, that we haue not reciued? or to whoſe glory ſhould all ſuch gifts as wee haue receiued be imployed? Is there any thing in vs at all, touching properly our own nature, wherein we ſhould reioyce or ſeeke to bee magnified, either with the gifts of grace to purchaſe worldly exaltation, and not rather giue vnto God his due honour, and be out of all doubt, that whatſoeuer we doe, or howſoeuer he examine or iudge of our ſelues, the truth of God endureth, his iudgements are true, & according to his truth our doings (by him) ſhall bee tryed, and moſt ſtraightly iudged? We enter not into iudgement one with another: I iudge no man, neither let any man iudge of mee, but rather pray for me, and I will moſt heartily pray for all men, that God of his infinite mercy and goodneſſe will vouchſafe to giue vnto vs his vnworthy ſeruants, the ſpirit of humblenes & feare, & graciouſly to illuminate our eyes, that we may ſee euery good & perfect gift to be giuen vs of him from aboue, to bee receiued & vſed with thankſgiuing, & that in his diuin preſence it may alwaies & in all things appeare, that our profeſſion & rule hath nothing to doe with the curſed ſpirit of enuy & ſtrife, ſcorneſulneſſe or diſdaine, and the like works of iniquity: for where ſuch lothſome cõpanions beare rule & are guides, there truely the wiſdome & grace of God hath no place, but the wandring

dring ſpirit of vnſtable, and all manner of euill workes, whereby is ingendred forgetfulneſſe and an vnthankfull life to God, as experience oftentimes & in diuers things hath approued.

And this is further greatly to bee lamented, that where the godly intent & diligent trauaile of diuers men, according to the gift and grace of God, hath beene imploied and ſet forth to the furtherance of vertue, knowledge, and piety, either touching themſelues or for others commodity, if it hath chanced to come to the ouer looking and handling of ſome curious or ſcorneful perſon, finding it vnpicked, empty barren of eloquence, void of profound learning, excellency, dainty or fine perfection (although in ſome godly matters ſuch exact diligence & niceneſſe needeth not, ſo that the cauſe of God to his glory bee chiefly & ſimply pretended & conſidered,) it hath ſeemed vnto them ſo loathſome, groſſe, and vnſauory, ſo far contrary & diſagreeing vnto their delicate and dainty diet, that not onely they themſelues euill brooking and reiecting it, as vicious, vaine, or fooliſh, but alſo contentiouſly and by their buſie inforcement hath kindled in others the like hatred & contempt of ſuch godly purpoſes, to the great diſcouragement of faithfull and willing hearts, happily with good deſires inflamed to ſeeke the praiſe of God, & to traine by their godly endeauor vnto their fellowſhip, ſome at the leaſt to tread in the pathway to honeſty, which leadeth vnto moſt certaine & euerlaſting felicity, the iuſt reward of God, moſt gracious and bleſſed, prepared for euer vnto all the faithfull labourers & workmen in his iuſt cauſe.

This I haue noted, not as though I with the like occaſion ſhould be any thing offended, or feeling my ſelfe pricked, ſhould ſwel or ſtomack againſt any

man

man, no truely, but only because the remembrance of such things (not a little lamented of many) came into my minde, which I haue something touched, I trust in such wise, that I haue not iustly kindled offence against any man. But if there bee any (as in manner before rehearsed) that contrary to the vertue of their good gifts and calling, (through the Diuels sleightie inuasion & forgetfulnesse of the charitie of God) maliciously will deprane, spurne, defile or spot these my simple doings, or proudly extol the glory of their own excellency, through dispraise or spite of this that I haue thus rudely wrought: notwithstanding (I say) such ingratitude & vncharitable attempts, without minding of other reuengement, I doubt not but in the end God who is mercifull, gentle in reforming, & alwaies ready to further his good workes in them already begun to the increase of his glory, will send them a more pure & perfect guide, will giue them grace to be more thankefull, and better to vse his benefits, remembring thereby the goodnesse and perfect will of God, that as there are diuers gifts, & diuers manners of operation in men, so there is but one spirit, & one God that giueth and worketh all in all.

And the gifts of the spirit of God are giuen to euery man to no other vse but to edifie withall, louingly to help one another, to comfort & incourage one another, & euery man to reioyce at anothers well doing: for loue sufferoth & is courteous, it enuyeth not, it swelleth not, it seeketh not his own but reioyceth in al goodnes & truth; yea, it suffereth & endureth all things, to the only glory & praise of God, who truely doth know, that when I tooke this Treatise in hand, I minded nothing lesse than herein to be curious, to enter into comparison with any man, or pretending herein any iust imperfection, arro-

gantly to reforme other mens doings, or yet to seek therby any preferment praise or glory, but only for mine owne commodity & pleasure. At the first, with smal trauaile and little study I speedily passed it through, which notwithstanding, after I had thus simply ended, being seen, read, & throughly examined of others, who also noted the order of the alteration, what worthy sentences of diuers matters I had gathered & put in their due places, to the edifying of the Reader, to the increasing of Vertue & ciuill honesty, what incōparable delight, godly solace, & comfort of mind there would be found, considering the variety of good sayings & godly counsailes, & how profitable they should be to all estates and degrees of men: they did not a little encourage me, but most earnestly desired me in such wise to finish it, that it might be put forth to the vse & commodity of all men: & that my diligence herein (although it bee but little) should not lye hid only for mine owne purpose or priuate delight, but that I should with good wil, as a common friend or seruant generally to all men, seeke their profit, and at all times doe them pleasure. Whose gentle requests I haue most heartily fulfilled, wishing that it were in no lesse good order set forth, than the excellency & goodnesse of the matter requireth.

But yet I beseech thee gentle reader, fauorably to take in good part this my simple doing, & rather imbrace this little Book for the worthines of the good counsailes & witty sayings therin containd, than to refuse or neglect it, because it is neither finely nor wittily handled, & at the lest haue this alwaie in remembrance, that a good thing through the vertue & excellency of it selfe, doth at all times & in all places (with smal setting forth) sufficiently appeare to bee of all good men worthily imbraced. And

although

although (good Reader) that Philoſophie, and the ſayings of the Gentiles are not to be compared with the diuine and moſt holy Scriptures, yet are they not vtterly to be reiected and ſet at nought: for we be (if we will ſeeme to credit the mindes of holy Doctors,) exhorted to the reading thereof, as appeareth plainly by the example of S. *Auguſtin* in his Booke, *De doctrina chriſtiana Cap. xl.* when he writeth of Philoſophers, and chiefly of *Plato* his ſect, declaring that if they haue ſpoken ought that is true and appertinent to our faith, wee ought not onely to beleeue it, but alſo to challenge and returne it, euen as our owne from other men, who are indeed no right owners thereof. So that it ſhall bee lawfull to credit, not onely that which is contained in the ſacred Bible (which is the very perfect and true word of God, and the touchſtone whereby all truth is tryed) but alſo all other good doctrines and ſayings agreable to the ſame, whether they be of Chriſtians, Gentiles, or of Philoſophers (as they are here called,) or of what nation or name ſoeuer they be vnder the Sunne.

And to conclude (louing Reader) I moſt humbly beſeech almighty God, that he of his moſt deer and tender mercy wil vouchſafe abundantly to beſtow vpon vs (his choſen children) the gifts of his grace, that like as we haue poſſeſſed his rule, & haue put vp on vs the badge & outward ſigne of Chriſtianity, & haue made (as we vſe to ſay at the font-ſtone) a great and ſolemne vow, vnfainedly to follow, as holy and liuely members, his bleſſed word & moſt holy commandements, & vtterly to renounce the curſed enimies of his immaculate & vndefiled Church (namely the diuell, the world, and the fleſh) and alſo being of our ſelues but earthly, ſlothful, & ſluggiſh, & altogether vnapt to the exerciſe of any goodnes, ſo to

inſpire

inſpire vs with the grace of his holy ſpirit, and to kindle in vs ſuch a zele & feruent towardneſſe to the remembring & fulfilling of this holy profeſſion and chargeable vow, & to vnderſtand & deepely conſider of the ſacrament, what diuerſity there is between the fleſh and the ſpirit: what mortification of fleſhly luſts, burning of ſin, & what riſing againe vnto newneſſe of life is ſpiritually repreſented: & ſo like new borne children & perfect Chriſtians in our conuerſation to ſhew our ſelues, that generally and before all thoſe, whom wee call Gentiles or Heathen (whoſe godly ſayings, and good counſailes herafter follow) our liues and Chriſtian conuerſation may ſo cleerly ſhine vnto them, that the rayes and bright ſhining beames of our godly examples, kindled in vs, and comming from the euerlaſting light of all worlds, euen Ieſus Chriſt our head (who mightily poureth the light of his grace into his members, and with power vttereth ſtrength, according to the meaſure & quantity of faith) may ſo comfortably appeare vnto them and among them, that ſo many as are called, and be lambs of his ſmal flock (diſperſed here and there throughout the whole world, & choſen to ſaluation before the foundation of the world, and are only hid to himſelfe) may be I ſay, by our vnſpotted liues and daily prayer, the ſooner trained vnto the feeling of Gods vnſpeakeable mercy; in the bloud and death of Ieſus Chriſt, his Sonne aud our Sauiour: and that they may euen from their very hearts, confeſſe (they with vs; & we with them) the true Catholike faith, and ſo to trade our ſelues the one with the other in holineſſe & righteouſneſſe all the daies of our liues, to the glory of God the Father, *Amen.*

Thomas Palfreyman.

A TREATISE OF Morrall Philosophie.

The First Booke.

Cap. I.

Of the beginning of Philosophie.

SOme perhaps (seeing wee intend to speake of a kinde of Philosophy) will moue this question, more curious then necessary: where, and how Philosophy began: and who were the inuenters thereof: and in what nation? Of which, sith there is so great diuersitie among writers, some attributing it to one, and some to another: as the Thracians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenecians to Oecchus, the Persians to their Magos, the Assyrians to their Chaldees, the Indian, to their Gimnosophistes, of which Budas was chiefe, the Italians to Pithagoras and the French-men to their Druides: bringing each one of them, probable reasons to confirme herein their opinions: It shall bee hard for a man of our time (in which many writings are lost, or at least hid) fully herein to satisfie their question. Neuertheless for as much as God himselfe (as witnesseth our most holy Scriptures) is the

Authors beginning of wisdom, yea wisedome it selfe which is called of the Philosophers Sophie: therefore I suppose that God, who alwaies loued most the Hebrewes, taught it them first. Ie ye also to whom: I thinke as also (as testifieth Iosephus) to his Seruants, Noah and Abraham, who after in their times taught it both to the Caldeans and to the Egyptians.

The Sonnes of Seth were also studious in Astronomie, which is a part of Philosophy as appeareth by the pillars, wherin after Noahs flood (which they by their Grand-father Adam had knowledge of) this Science was found by them engraued: and after the flood was by Noah and his children, taught to other Nations. Of which I grant, that he, which euery Countrey calleth the first finder hath beene in the same Countrey, better then the rest: as among the Egyptians, Mercurius, Trismegistus, or Hermes: whose workes both diuine and Philosophical, exceede farre all other that herof haue entreated. Neuertheless, the Grecians (who haue beene alwayes desirous of glory) challenge to themselues the Inuention hereof: and haue therein taken great paines naming it first Sophia, & such as therein were skilled, Sophistes or Wisards, which so continued vnto Pithagoras time, who being much wiser then many others before him, considering that there was no wisedome but of God, & that God himself ie was alone wise, called himselfe a Philosopher, that is, a louer of wisedome; & his Science Philosophy. There were besides these Sophistes, another kinde called Sapientes, or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittacus: & thus there were in

all three Sects, that is to say, Wisards, who were called Sophistes: and Sages, who were called Sapientes: & louers of wisedome, were called Philosophers: all whose Science was Philosophie as we may call it, naturall wisedome: of which the kinde called Tonica, began in Anaximander, and ended in Theophrastus. And the other kinde called Italica, began in Pithagoras, and ended in the Epicure.

Of the three parts of Philosophie. Cap. II.

Philosophie is sorted into three parts, Physicke, Ethicke, and Dialecticke. The office of Physicke is, to discerne and iudge of the world, and of such thinigs as are therein. It is the part of Ethicke, to treate of life and manners: and it is the dutie of Dialecticke, that is Logicke, to make reasons to proue and improue both Physicke & Ethnicke, which is Morall Philosophie.

Now as for Physicke, although it altogether be not from our purpose, because it conserueth the body in health, without which Morall wisedome auaileth little; yet because it is more then wee may accomplish, it shall be omitted: and such as therein haue delight, may reade Galen, Hippocrates, Aristotle, and such other.

Logicke also, because our matter is so plaine that experience daily proueth it, shall not greatly need for our purpose, who desire rather to be plain and wel vnderstood, then either with Logicke, or Rethoricke to dispute, and garnish our matter. But Morall Philosophy, which is the knowledge of precepts & al honest manners, which reason acknowledgeth to belong & apertain to mans

nature (as the things by which wee differ from beasts) and also is necessary for the onely gouernance of mans life, shall be here spoken of: not reasoned to the tryall, but simply and rudely declared: yet so that such as therein delight, although not fully satisfied, shall not be vtterly deceiued of their purpose.

Of the beginning of Morall Philosophie Cap. III.

NEcessitie (as I iudge, & that not without cause) was the first finder out of Morall Philosophie: and Experience, which is a trusty teacher, was first master thereof, and taught men as giue diligence, to marke and consider things, to teach and instruct others therein. And because Socrates in a manner despising the other two kindes of Philosophie, add this as a third, and taught it more then any of the rest, therefore (because men must bee the beginners of mens matter) I assent with Laertius to call him the first beginner thereof.

For although then amongst the Athenians the Sages, as Thales & Solon, both spake and wrote of like matter before him, yet because he so earnestly embraced, and equally placed it with the other twaine, hee deserueth well the glory of the first beginner thereof: and although hee wrote it not in bookes (for which, as he thought, he had a lawful excuse, or rather a good cause) yet his disciple Plato hath written such things of his teaching as few so fully wrote of before: which was as it is euident, many yeers before Iesus the sonne of Syrach, whose work we (for the puritie of the doctrine

therein contained) reuerence & honor, which as he himselfe cals it, is a booke of Moral Wisedome, though ful of diuinity, as are also many of Platos workes, as witnesseth Saint Augustin: & therfore because Socrates was before Iesus Syach, I refer the inuention, I should say the beginning therof vnto him. As for Salomons workes, they are more diuine then morall, & therefore I rather worship in him the diuinitie, then ascribe the beginning of morall Philosophie: wishing all men, and exhorting them both to learne and to follow those so diuine and holy counsailes, vttered by him in his booke of Prouerbs.

Of the kindes of teaching Moral Philosophie. Cap. IIII.

ALl that haue written of Moral Philosophy, haue for the most part taught it, either by Precepts, Counsailes, and Lawes, or else by Prouerbes and Semblables: for which cause it may be well diuided into three kindes: of which, the first is by Counsels, Lawes, & Precepts, of which Licurgus, Solon, Isocrates, Cato, & other more haue written much, counselling & admonishing men to vertue by precepts, and by their lawes fraying them from vice.

The second kind of teaching is by Prouerbs and Adages: which kinde of Philosophie most commonly is vsed: in which they shew the contraries of things, preferring alwaies the best: declaring thereby both the profits of vertue, and the inconueniences of vices; that we considering both, may imbrace the good, and eschew the euil.

The third kinde is by Parables, Examples, &

Semblances. Wherein by easie & familiar truth, hard things, & more out of vse are declared, that by the one the other may be better perceiued and borne in minde: Our Sauiour Christ himselfe, when hee taught the grosse Iewes any diuine thing, most commonly he vsed parables, Semblables, & Examples, which though differing in somwhat) draw all to one end, & therefore are of one kind. The which kind Æsop most of all vsed, bringing vnreasonable things, to teach and instruct men in graue and waighty matters.

Of Liues and Answers.

Of Aristotle. Cap. V.

ARistotle the son of Nicomache a Stagerite, was wellbeloued of Aminta King of Macedon, both for his learning, & also for his wisedome. He was Platoes disciple, and passed farre all the rest of his fellowes. He had a small voyce, small legs, and small eyes: hee would goe richly apparelled with rings and chaines, minionly rounded and shaven. He had a sonne called Nicomache, by a Leman. He was so well learned, that Philip King of Macedonia sent for him to teach his son Alexander, who because he reproued him so much, put him to death. But Apollodorus saith that he came to Athens againe, and kept Schoole there, & dyed when he was threescore and three yeers old. He was an excellent good Physitian, & wrote thereof many good workes. He vsed to wash himselfe in a basen of hot Oyle, and to carry a bladder full of hot Oyle at his stomache:

he

he vsed also when he slept, to hold a ball of brasse in his hand, with a pan vnder his bed side, that when it fell it might wake him. Being asked what vantage a man might get by lying, hee answered, to be vnbeleeued when hee telleth truth. Many times when he inueyed against the Athenians, he would say, that they had found out both fruits, and lawes, but knew how to vse neither of them. Hee would say that the rootes of liberall Sciences were bitter, but the fruits were sweet: it was told him that one railed on him, to which he answered, when I am away let him beate me too. Being asked how much the learned differed from the ignorant: hee answered as much as the quicke differ from the dead. Hee would say that learning in prosperitie was a garnishing, and in aduersitie a refuge.

To one that boasted that hee was a Citizen of a noble City, he said: boast not of that, but see that thou be worthy to bee of such a noble City. Being asked what was friendship, he said, one Soule dwelling in many bodies. Being asked what he got by Philosophy: hee said, I can doe that vnbidden, which some can scarce doe compelled by the Law. Being rayled on to his face, & not regarding, and the railer asking him whether he had touched him or no, he said: good Lord, I minded thee not yet. Being reproued because he gaue wages to one that was scarce honest, he said: I giue it to the man, & not to his manners. This and such like, hee spake, and wrote many good Bookes, of which we haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowne & written: out of which, his most pithy Prouerbs for our purpose, shall bee added in place most conuenient.

Of Anacharſis. Cap. IX.

ANacharſis the Scythian, was the Sonne of Gnurus, brother to Caduidus, King of Scithia, but his mother was a Grecian: by reaſon wherof he was learned in both the languages and wrote much both of the Scithians, & Grecians Lawes, and alſo of warre and martiall affaires. Socrates ſaith, that hee was at Athens in the xlvii. Olymptade, vnder the Prince Eucrates And Hirmippus ſaith, that he went to Solons houſe, & when he was at the gate, deſired one of the houſe to tell Solon that Anacharſis was without, who deſired greatly, if he might, to bee his gueſt, and haue his acquaintance, when the ſeruant had told Solon his meſſage, hee ſent him word againe, that hee made gueſts of his owne Countrey folkes: which when Anacharſis heard hee went in boldly, and ſaid: Now I am in my Countrey. And when Solon ſaw his wit and wiſedome, hee admitted him not onely for a gueſt, but alſo for a principall freind. Hee had this one witty ſaying, worthy to bee noted. The Vine bringeth forth three grapes. & he firſt of pleaſure, the ſecond of drunkennеſſe, and the third of ſorrow. Being aſked what ſhould cauſe a man moſt to be ſober: he ſaid, to behold, ſee, and remember the filthy beaſtlineſſe of drunkards.

Being on a time in a ſhip, after that hee knew it was but foure inches thicke, hee ſaid that they were nigh death that ſayled. Being aſked what Ship was moſt ſure: that (quoth hee) that commeth ſafe to the hauen. When he was demanded, whether there were mo dead then aliue, he aſked,

In which sort he should count Marriners. Being vpbraided of a man of Athens, because he was a Scithian: indeede (quoth he) my Country is a reproach to me, but thou art a reproach to thy Country. To one that asked him if a wise man might marry a wife, hee said, what thinkest thou that I am? when the other assumed that hee was a wise man: well (quoth hee) I haue married a wife. when hee was reproued of fearefulnesse, he said that his fearefulnesse caused him to abstaine from sinne. To a woman that said hee was foule and ill fauoured, hee said, thou art so foule and filthy a mirrour, that my beauty cannot bee seene in thee. when it was asked him why wise men would aske counsell, he answered, for feare of mingling their wit and their wits.

To a Painter that was become a Physition, he said, the faults that thou madest before in thy workes, might soone be espyed, but them that thou makest now, are hidden vnder the earth: for dead men's diseases are buried with them. Being asked what was both good & euill to man, he answered the tongue. Hee would say that the market was a place appointed for men to deceiue in, and to apply themselues to auarice. To a young man that was his guest, which slandered him, he said: well young man, if while thou art young thou canst not suffer wine, when thou art old, thou must be content with water. He was the first (as some thinke) that inuented the Anker. He was long time with Solon, & thence returned into his owne country, & there intending to change their lawes, and to haue established the Grecians lawes, hee was slain of his brother with a shaft as he rode on hunting, & when he felt

his

his deaths wound, hee said: I haue beene preserued in Grecia by wisedome and learning, but at home, & in my Country I perish through enuie: some write that hee was slaine while he was sacrificing after the manner of the Grecians. The rest of his sayings shall bee spoken of in their places.

Of Antisthenes. Cap. VII.

Antisthenes the Sonne of Nimisthenes, was borne at Athens, & was disciple to Gorgias the Orator, of whom he learned to pleade: and from him hee went to Socrates, of whom he learned wisedome and Morall Philosophie. To a young man that would be his Scholler, which asked what he needed to his learning, he answered a new Booke, and a new wit. When it was told him that Plato spake euill of him, hee said: it is kingly to be euill spoken of when a man doth well. He would say that it was better for a man in his necessitie to fall among Rauens, then among flatterers: for Rauens will eate none but dead folkes, but flatterers will eate men being aliue. He would say, that Cities must needes decay, where good men are not knowne from bad. Being praised of euill men, he said: I feare mee that I haue done some euill. Hee would say, it was a great ouer-sight (seeing they purged their wheate from Darnell, and their warres of cowardly Souldiers) that they purged not their Common-wealth of enuious people.

Being asked of a man, what was best to learne, hee said: to vnlearne the euill that thou hast learned. Hee alwayes held Plato to bee proud, disdainefull,

disdainefull, and high minded: insomuch that when hee met him at a Triumph where there were many goodly & couragious neighing horses he said: Plato, thou wouldest haue made a goodly Horse. Hee wrote many good Bookes, and spake many worthy and witty sentences, which shall be spoken of hereafter: Hee dyed of a disease when hee was very olde. It is said, that when he was sicke, Diogenes came to visit him, hauing a blade by his side: and when he said, who shall rid mee from my disease? Diogenes shewing him his sword, said, this same shal. To whom Antisthenes said, I spake of my griefe, not of my life. There were more of this name, but hee lyeth buried at Athens.

Of Anaxagoras. Cap. VIII.

ANaxagoras was an exceeding well learned man, & came of a good stocke: His fathers name was Eubulus. He was very wittie in Philosophie, and wrote much thereof. Hee was of a noble courage and very liberall. For why? hee gaue away all his Patrimonie: and when his friends reproued him therefore, and said that hee tooke no care of his goods: what needs I (quoth he) sith you take care therefore? At last, hee went from them, and gaue his minde altogether to the studie of Philosophie, regarding neither the Common-weale, nor his owne profit, insomuch, that when one asked him if he regarded not his Country? He answered, yea, the chiefest thing I care for is my countrey; pointing with his finger toward heauen. He was in Xerxes

time,

time, & began to treat of Philosophie at Athens, (as saith Valerius) when hee was but twenty yeere old, & tarried there twenty yeeres. Hee said that the Sun was made of burning yron, & that there were mountaines & vallies in the Moone. Some say that he told before of a stone that fell from heauen into the floud Ægis. To one that asked if the mountaines of Lampsacum should euer be part of the sea: yes (quoth he) if the time faile not. Being asked for what intent hee was borne, hee said, to behold the heauen, the Sunne, & Moone. To a man that was very pensiue & heauie, because he should die in a strange country, he said, Be of good cheere friend, for the way that goeth downe to hell is euery where. Silenus writeth, that in Prince Dimilus time, there fell a stone from heauen, and that Anaxagoras thereby ough held opinion that heauen was made of stone, and that but for the great compasse of the building, it would suddenly fall. Sotion saith, that he was accused for theft & such like matters, and lost much of his goods therefore, and was banished: but others write that Tucidides accused him of treason, & being absent, was therefore condemned, at which time also his children died. And when it was told him how hee was condemned, and his children dead: as touching his condemnation, hee said, Nature hath giuen like sentence both of my condemners & me. And as touching the children, hee said: I know that I begot mortall creatures. Neuertheless, afterward he was saued by Pericles and departed from Athens vnto Lampsacum: & being two & forty yeeres old dyed there. Being asked of the citie if hee would haue any thing done for him, he willed that in the same

Moneth

which he dyed, the children of the towne should yeerely play, and that they should keepe that custome for euer. Which granted, they buryed him honourably, and set vp a goodly Epitaph vpon his Tombe. His witty sayings shall be spoken of in their places.

Of Archelaus. Cap. VI.

ARchelaus the Son of Scythus (as saith Apolodorus) was a good Philosopher, & very studious in Platoes workes, hee was first an hearer of Anciochus a Mathematicke, & afterward of Theophrastus. He was a very witty fellow, of a prompt spirit, and graue in communication, and much exercised in writing, & gaue his minde to Poetry. He delighted so much in Homer, that euery night before he slept, he would reade somewhat in him. Hee learned Geometrie of Hipponicus, and was thereto so dull, & yet so well learned in the craft, that he would say, that Geometry fell into his mouth as he gaped. Hearing men singing vil fauourdly, meeters that he made, hee kicked them on the shin, saying, Ye breake mine, and I will breake yours. Being called to a sicke man, perceiuing that he was sick for thought and lacke of riches, hee conueyed vnder his pillow a bag full of money, which he finding was so ioyful that he recouered straightwayes. When he was bid to solute a riddle at a banket, he said, that the chiefest point of wisdome was to know to what purpose each time was meetest. To him that asked him why many schollers of euery sect became Epicures, but none of the Epicurs became of other sects: hee said, because that Cocks were

made

made of men, but neuer men of Cocks: or, as some say, Capons be made of Cocks but neuer Cocks of Capons. Being reproued because hee challenged not a young man whom he had right to, hee excused him elegantly, saying it is not possible to draw soft Cheese with an hooke Being asked what man was most in trouble, thought and care, he said: he that desireth most to bee at quiet & rest Being asked whether it were better to marry a faire woman or foule, hee answered: if thou marry a foule one, thou shalt haue griefe with her: but if thou take a faire one, shee will make thee a Cuckold. Hee called old age, the hauen of all tribulations Hee said it was a great euill, not to be able to suffer euill. To an enuious man that was very sorrowfull, he said: I know not well, whether euill hath chanced to thee, or good to another: signifying thereby that enuious men are as sorrowfull for others prosperity, as for their owne aduersitie, As hee sailed among theeues, by chance they met with a ship of true folkes, which the theeues espying, said, we may chance to die if we be knowne, & so may I (quoth he) if we be not known. These & such like answers he gaue, & died at Athens, when he was eightie yeeres old. His witty Prouerbes shall be spoken of hereafter.

Of Aristippus. Cap. X.

ARistippus (as saith Æschines) came to Athens to heare Seneca, whose excellent wisdome was spoken of euery where. But when Socrates was dead, he flattered Dionisius, & became a Courtier. He was a merry witted fellow, and could fashion himselfe meete for all times and

places,

places, insomuch that Diogenes called him the Kings hound. When he on a time had espied Diogenes gathering of hearbs for to make pottage, he said if thou Diogenes couldest flatter Dionyse, thou shouldst not need to gather woorts. To whom Diogenes said: if thou also couldest be content to gather & eat woorts, thou shouldst not need to flatter Dionyse. When one made boast that he had learned much: he said, thy learning consisteth not in the greatnesse, but in the goodnesse. To one that made great brags of his swimming, hee said: art thou not ashamed to boast of that that every Dolphin can do? Being reproued because he hired a Rhetorician to plead his cause: he said when I make a banquet, I vse to hire a Cooke. When his seruant that iourneyed with him, was tired with waight of money which he carried, hee said, that which is too heauy, cast out, and carry what thou canst. Bion saith, that as he sayled, perceiuing he was in a Pirates ship he tooke his money & counted it, and then (as against his will) let it fall out of his hand into the sea, and mourned for it outwardly, but said inwardly to himselfe, it is better that this be lost of me, then I be lost for this. Dionisius commanded that all his seruants should dance in purple robes, which Plato would not doe, saying I will not put on a womans garment: but Aristippus did, & when he began to dance, he said, in drunken feates the sober offend not. It chanced that he sued to Dionisius for a friend of his, & being denied, he fell down before his feete, & when he was reproued thereof, he said: I am not in the fault, but Dionisius, who hath eares at his feete. This and many like answers hee gaue, which who so desireth to reade, may looke in the Apopthegmes of

Erasmus.

Erasmus, where hee shall find enough: which because it appertaineth not greatly to our purpose, we will omit, and entreat of his good Precepts and Prouerbs, in the places thereto appointed.

Of Agesilaus. Cap. XI.

AGesilaus (surnamed the great) was the sixt king of the Lacedemonians. He was a Noble Prince, of excellent vertue, euen from his childe-hood, both in truth, iustice, temperance, noble courage, liberality and continency. Wherefore he was so much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and Countries in Asia & Greece, of whose wisedome and prowesse, remaineth yet many remembrances. And returning on a certaine time from Egipt by a sodaine tempest being driuen vpon the coast of Libia, dyed, when he was fourscore & foure yeres of age

Of Alexander Seuerus. Cap. XII.

ALexander Seuerus, sometime Emperour of Rome, was a Syrian, borne in the City of Arlene, his fathers name was Varius, who was lineally descended from the noble house of Metellus a Roman, called Metellus the vertuous: his mothers name was Mammea: hee raigned thirteen yeeres: he was vertuous, wise, gentle, liberall, sincere, and to no man hurtfull. He was of visage faire & well proportioned, in body large, goodly of personage, and therewith was strong and able to sustaine paines, as he that knew his owne strength, and in the preseruing thereof hee

he was not found negligent. Therewith hee was amiable, and towards euery man gentle and easie to be spoken to. By the diligence of his good parents hee was euer from his infancie brought vp in the study of good Letters, and all manner of honest learning, as well martiall as ciuill: he reuerenced learned men greatly, and did nothing in the Common wealth without the assistance of wise and learned Counsellors. He was at the last wickedly slaine and his mother Mammea, by one Mariminus, whom he of a Muletor had aduanced to high dignities.

Of Alexander the Great. Cap. XIII.

ALexander (stirnamed the Great) was the son of Philip King of Macedon. In his youth he was instructed by Aristotle in learning: hee was fortunate in all his deeines. Hee was of a valiant and stout courage: for being but twentie yeeres of age, he vndertooke the enterprise to conquer all the whole World, by a certaine Army of men prepared of his father Philip, which was of two and thirty thousand foot-men, and foure thousand and fiue hundred Horse-men, hauing no Captaine vnder the age of threescore yeeres. And so enterprised with most valiant courage, & did set vpon the whole World, and had alway the victory of his enemies. Hee raigned twelue yeeres: and returning homeward from the wars, (in the middest of his glory) at the Citie of Babylon he ended his life.

Of Ambrose. Cap. XIV.

AMbrose was a Romane borne, of a right ancient and noble House, and was sometime Consul of Rome. Hee was a man of great fame, and of such holinesse, such gentlenesse, and such excellent wisedome, that not onely in his life time, but also after his death he was had in great honour throughout all the world.

Of Augustus Cæsar. Cap. XV.

AVgustus was the second Emperor of Rome, who as soone as he heard of the death of his Uncle Iulius, hee hasted from Appolonia to Rome to possesse his inheritance, & to reuenge the death of Cæsar. Hee raigned fiue and fifty yeeres, and ended his life in Nola, and was buried at Rome, in the field of Martius: whose death the Senate (for his vertue, wisedome, and worthinesse) did so lament that they said, that they would either he had not beene borne, or else being borne, hee had not died.

Of Bias Priennius. Cap. XVI.

BIas Priennius (as saith Diogenes) was borne in Priena His fathers name was Tueramius. Satirus calleth him the first of the seuen Sages. and many guesse that he was very rich. Phanodicus writeth, that hee redeemed many wenches of Messena, which were captiues, and brought them vp as his owne Daughters, & afterward giuing them Dowries, sent them home againe to their Coun-

Country vnto their friends. Not long after certaine fishers found a golden tresse or triuet, on which was written, Sapienti, that is, Giue this to a wise man. which when the fore-named wenches fathers heard of they said, Bias was a wise man & sent it him: but when he saw it, he said Apollo was a wise man, & so hee sent it to him. We find that when his country Priena was besieged by Aliattes, he fed two mules, for the nonce, insomuch that they were exceeding fat, droue them forth into their enemies tents: which when Aliattes saw, hee was amazed, thinking by the fatnesse of them that they had great plentie of all things, & therefore minding to raise his siege, he sent a messenger into the Citie to search the truth: & when Bias perceiued the kings intent, hee made many great heaps of sand to be couered with wheate, & shewed them to the messenger: which when the king heard, thinking they had great plenty of victuall, hee made peace with them, and commanded Bias to come vnto him, to which Bias answered, I command the king to eate Onions, and to weepe. He wrote about two thousand verses: being asked what was hard, hee said, to take in good worth, aduersity after prosperity. On a time hee sayled among wicked men, & when the ship was sore shaken with a great tempest, and those wicked men called vpon God: Peace (quoth he) lest hee see you saying from hence. To a wicked man that asked him what was goodnesse, he gaue no answere, and when he asked why he answered him not, hee said because thou enquirest of that which pertaineth not to thee. He would say, that he had rather bee Iudge among his enemies, then among his friends, for of his enemies hee should

make one his friend, but amongst his friends hee should make one his foe. Being asked in what deed a man reioyced most, he answered, when hee gained. He was a good Orator, and when he was very olde, as hee pleaded a cause for one of his friends, after hee had done his Oration, being weary and faint with speaking, hee rested his head in his Nephewes lap, which was his daughters Sonne, and when his aduersaries began afresh and had finished, and the Iudges had giuen their sentence on his side, whose part Bias tooke, as soone as the iudgement was ended, he was found dead in his Nephewes bosome who buried him worthily: and the Citizens of Priena dedicated a Chappell to him, which is called Tewtonium He would say alway the greater part are euill. The rest of his sayings shall be spoken of in their places.

Of Chilo, the Lacedemonian. Cap. XVII.

CHilo, the sonne of Damagetus, was borne in Lacedemonia: he wrote many verses, and held an opinion, that man, by reason, might comprehend the foreknowledge of things to come, by the might and power of his manhood. There were in his time (as saith Socrates and Pamphilia) diuers Officers, of which one was most nob'e, as the Officers called Ephorie, which were Kings fellowes. Wherefore his Brother being angry because hee would not take that Office, sith hee himselfe had beene in it before: O brother (quoth hee) I can suffer wrong, and so canst not thou. This man, as Herodotus writeth in his first booke of his histories, seeing on a time Hippocrates sa-

sacrifice, and vessels in Olympo to burne without helpe of fire, counselled him either to liue chast, or if he were married, to put away his wife and slay his children. Some say that when Æsop (which was in his time) asked him what Iupiter did, hee answered, He meeteth the mighty, and exalteth the lowly. Being demanded wherein the learned differed from the ignorant, hee answered in their good hope. To him that asked what was hard, he said, to keepe close secret counsell, to keepe a man from idlenes, & to suffer wrong. He liued so well, that when he was olde, hee said, that he neuer in his life, to his knowledge, had done any euill, saue that on a time when hee should haue beene Iudge among his friends, and would do nothing contrarie to the Law, he perswaded one to appeale from him to some other Iudge, that thereby hee might both keepe the Law and also his Friend. The Greeks reioyced in him much, because he prophesied of Cithera, an Iland of Laconia: for when he had well viewed both the nature and situation thereof, would to God (quoth he) that either this Iland had neuer beene, or else that it had beene drowned as soone as it was seene, (a worthy and Prophecy saying,) for Demaratus flying from Lacedemonia, counselled Xerxes to keepe a Nauy of ships in that Iland: and surely if hee had listned thereto, hee should haue got great riches by Grecia. But afterward Nicias (after he had warred at Peloponesis) ouercame the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemonians. Hee was briefe in communication, insomuch that briefe speaking was of his name called Chilonia. Hee was about the one & fifty Olimpiade: which time Æsopus the

Orator was in his flower, which was in the yeer from the worlds Creation 1024. He died at Pisa, saith Hirmippus, while he kissed his son that was crowned in Olimpia, being ouercome both with ioy, and also with age. The rest of his sayings shall be spoken of in their places.

Of Cicero. Cap. XVIII.

MArcus Tullius Cicero was sometime Consul of Rome, whose diuine eloquence, abundant learning, sharpenesse of wit, dexteritie in Art, & most ardent loue toward the Common-wealth of his country, cannot be sufficiently expressed by any mortall mans tongue or pen. His Ancestors were named Ciceriones, because that Tullius Apius a noble King of Vtills, and one of the Progenie, had on his Nose a marke like a Chiche, which is a kinde of pulse called Cicer.

Of Crates Thebanus. Cap. XIX.

THe Theban Crates, Abscondus son, was one of Diogenes Scholiers: for; as Antisthenes saith, when hee saw Sporculaphus in a certaine Tragedie, holding a hand-basket, hee fell straight to the Sect of the Cinikes, and became Diogenes Scholler, and being a Noble man he sold away his Inheritance, and the money which hee made thereof (which was aboue two hundred talents of our money) he diuided among the Citizens: and continued so constantly in his Philosophy, that Philemon saith thus of him, in a Comedie.

Æstate crassum vestiebat pallium,
Sed hieme pannum, vt temperans esset.

Which

which may thus be Englished.

In Summer time he thicke himselfe did couer,
But thinne in Winter, that he might be sober.

Diocles saith, that Diogenes perswaded him to forsake all his goods, and to cast his money into the Sea. And when diuers of his kindred came to him, indeauouring to dissuade and with-draw him from his purpose, hee beate them away with his staffe, and would not be perswaded. Demetrius Magnesius saith, that he deliuered a stocke of money to a friend of his, vpon this condition, that if it should happen his Children to be Fooles, hee should deliuer it vnto them, but if they became learned and Philosophers, then to distribute it to the common people: because (said hee) Philosophers neede nothing. Hee despised so much all vainenesse of apparell, that (as Zeno saith) hee sowed a sheepe skinne vpon his cloke, to make it more vncomely: so little he regarded dainty fare, that when Demetrius Phalerius sent him bread & wine, hee chid with him, saying, Would God the Fountaines would also yeeld Wine: whereby it appeareth that hee drunke water. Hee bridled so much his other affections, specially anger, that when Nichodrome, a Minstrell, had stricken him on the face, he wore a paper on his fore-head ouer the wound, wherein hee wrote. This did Nichodrome. Hee would for the nonce rayle and scold with harlots, to inure himselfe to suffer all reproaches. He was so euill fauoured and filthy withall, that whensoeuer hee exercised himselfe, hee was scorned at; wherefore holding vp his hands, hee vsed to say to himself. Hope well Crates, for thine eyes sake, and for the rest of thy body, for thou shalt by and by see these Scorners taken with

ſome diſeaſe, and ſhalt heare them ſay, that thou art happy, blaming themſelues for their owne folly. When King Alexander aſked him, whether he would haue him to reſtore and reedifie Thebes his native Country: what needeth that (quoth he) for peraduenture another Alexander ſhall plucke it downe againe? for my Country, ſaid he, (which is pouerty and deſpiſing of glory) needs no reparation, but it is ſo well and ſtrongly built, that Fortune can haue no power againſt it. for I am a Citizen of the ſpite that men beare to Diogenes, which needs feare no treaſon. This Citie he deſcribeth properly in theſe verſes:

Tranſlated out of Greeke:

Eſt quædam medio conſtructa Vrbs Mantica faſtu,
Pulchra quidem eſt, pinguis circumflua rebus egena,
Quam nullus Paraſitus adit: ſtolidúſue penetrat.
Deditus aut quiſquam damnoſis ganeo ſcortis:
Allia ſed panes, ficus profertq; lupinos,
Non pro gloriola capiunt, aut ſordidus arma.

Which Verſes may be thus Engliſhed:

There is a certaine Citie faire,
Staffe-Waleton by name;
Which ſtands built in the very midſt
Of Pride, moſt high of fame.
Goodly it is, fertile and fat,
And flowing round about:
Yet of moſt dainty things it is
Both bare and poore no doubt.
To it there comes no Paraſite,
No ſuch fond gloſing Wight:
No ſuch as harmefull Harlots haunts,
And liues in lewd delight.

Car-

Garlicke it hath, and houſhould bread,
And ſuch plaine ſimple cheare:
With wholeſome fruits, and ſuch like things,
That are not bought too deare.
The folke therein liue all at peace,
To warre they liſt not fare:
For glorie vaine, nor yet for mucke,
That breeds nought elſe but care.

Hee was maruellous hot and ſharpe in repro-uing of vices, and thereby got him this by-name Durexanites, as we might ſay, Maſter Controler for hee would goe into euery mans houſe, and plainely diſproue whatſoeuer he diſliked. He preſcribed the dietary or daily wages following, to ſhew how prepoſterouſly all things were regarded: Giue thy Cooke ten pound, thy Phyſition a groat, thy flatterer ten talents, thy Counſeller ſmoke, thy Harlot one talent, thy Philoſopher a dandiprat. To one that aſked him what remedie was to quench loue, he made this anſwere; Hunger ſwageth Loue, and ſo alſo doth time, but if thou be not able to vſe any of theſe, take an halter. Hee would ſay, men ought to ſtudie Philoſophie ſo long, till they perceiued Captaines of Armies to be Aſſe-driuers. He liued ſo long, that he was crooked with very age, and then ſeeing himſelfe draw neere his end, hee looked on himſelfe, and ſaid:

Vadis nunc optime curue,
Vadis ad Orci ædes, longa gibboſe ſenecta.

That is:

Now goeſt thou hence good crooked wight,
To dwell with *Pluto* aye:
With bunched backe: yea, crookt with age,
Groueling thou goeſt thy way.

Of Diogenes. Cap. XX.

Diogenes as saith Diocles, was born in a town called Cinope, his father was called Icesius Mensar, who being imprisoned for counterfeting their coine, Diogenes which was of counsel with him fled, and came to Athens, where he met with Antisthenes, who unwilling to receiue him (because hee neuer would teach any) hee ouercame with his intreaty. And when his master on a time took vp a staffe to beat him, he put vnder his head, saying strike, for thy staffe is not able to driue me away, so long as thou canst teach me ought. He liued simply, as one that was out of his country, & comforted himselfe much with beholding the little Mouse, which neither desired the chamber, nor feared the darke, nor was desirous more of one meate then of another: whose nature (as nigh as he could) he followed. Hee ware a double cloake wherein hee wrapped him when hee slept, & made him a bag, to put therin his meat, & vsed one place for all purposes both to eat, to sleepe, and to talke in. When hee was diseased he went with a staffe, which afterward hee carried with him alwaies, not only in the city, but also in all other places. He wrote to one to make him a Cell, which because he tarried long for, hee tooke a barrell or tun, and made that his house. When he had any graue matter, he would call the people to heare him, which when they regarded not, he would sing pleasantly to which when many resorted, he would say, to heare foolishnesse ye run apace, but to heare any waighty matter, ye scarce put forth your foot. He wondred at Gymnarians, who could shew other

folkes lewdnesse, and neglected their owne. Hee reproued Musitians, because they tooke great care that their instruments should agree, and their owne manners agreed not. Hee rebuked the Mathematicks, which beheld the Sun, the Moone, and Starres, and neglected the businesse that lay before their feet. He taunted the Orators because they studied to speake that was iust, and followed not the same in their liuing: hee dispraised the people that while they sacrificed & gaue thankes for their health, would make banquets, which was against their health: he wondred that Seruants could stand and see men eat, and not snatch away their meat. Being mocked because hee annointed his feet with odours, and not his head, hee said, the sauour goeth from the head into the ayre, but from the feet vp to the nose. Being asked what time a man should dine, hee said, a rich man when hee will, and a poore man when hee may. When one had giuen him a blow vpon the care, hee said, I wist well I had left somewhat vncouered. To yong lads that stood about him, saying, wee will beware that thou bite vs not: hee said, tush, feare not, for a Dog eateth not beetes. On a fooles house that had written, No euill shal enter here: he wrote. Where then shal the master of the house enter? When Alexander stood betweene him and the Sunne, and bad him aske what he would of him, he said, I pray thee let the Sunne shine vpon mee. When hee saw a writing set vpon a riotous mans house, signifying that the house was to bee sold, hee said to the house I thought so much, thou wouldest surfet so long, till at last thou wouldest spue out thy Master. When a man that was very superstitious said, I

can

can cut of thy head at one stroke: Yea (quoth he) but if I stand on thy left side, I can make thee tremble. Being asked what beast biteth soorest, he said of wilde beasts a backbiter; and of tame, a flatterer. Being asked why gold looked so wan, because (quoth he) it hath many lying in wait for it. As hee beheld a tree whereon many women were hanged, hee said, Would God euery tree bare such fruit. When he entred into a very smal towne named Minda, which had mightie great gates, hee cryed to the Citizens; Hoe sirs, shut your gates that the towne run not out. When hee saw one that had beene a weake wrestler become a Physitian, what (quoth he) entendest thou now to ouercome them which heretofore haue ouercome thee? When hee beheld a whores childe casting stones amongst a great companie, beware childe (quoth hee) that thou hit not thy father. Beholding Archers shooting, when one that could not skil should shoote, hee ran to the marke, saying, here will I bee for feare least hee hit mee. To one that asked him a foolish question he gaue none answere, being asked why he held his peace, he said, Silence is the answere of foolish Questions. Innumerable such pretty answers and tants he vsed, which who so listeth to heare, may reade the Apothegms of Erasmus, which is no lesse finely handled in the English then in the Latine: beside that, it is also more plaine & perfect. This Diogenes liued ninetie yeeres, and dyed being bit of a dog, as some write: others say, that he stifled himselfe with long holding of his breath: after whose death there was great strife amongst his Schollers, who should haue his bodie to burie, neuertheless the strife was appeased by the

Elders,

Elders, and they buried him by the gate that leadeth to Isthmus and made him a faire tombe, and set a pillar with a Dog thereupon, and writ thereon a goodly Epitaph. His wittie Precepts and Prouerbs shall follow in their places.

Of Democritus. Chap. XXI.

DEmocritus was a right excellent, and noble Philosopher In his childe-hood he learned of the wisemen of Caldea, Astronomie, and their diuinitie. Hee went after that into Persia, to learne the Art of Geometrie. After hee returned into Athens, where hee gaue his possessions and riches innumerable, vnto the weale publike, onely reseruing to himselfe a little garden, wherein he might at more libertie, and with much quietnes search out the secrets of nature. He wrote many wonderfull and notable workes concerning naturall Philosophy and Physicke. And after hee had liued seuentie yeeres, he ended his life.

Of Demosthenes. Chap. XXII.

DEmosthenes was the most excellent Orator among the Greeks: he was first the disciple of Plato, after that he followed Ebulides, an Orator, and vsed such wonderfull diligence and labor, to attaine to the perfection of Eloquence that where he had a great impediment in his pronunciation, he by putting into his mouth small stones and inforcing himselfe to speake treatably, attained at the last, to a most perfect forme of speaking.

OF

Of Ennius. Cap. XXIII.

ENnius an ancient Latine Poet, was borne in Tarentum, a citie in the Realme of Naples. Yet as some suppose, in a towne called Rhudy in Italie, and was brought to the Citie of Rome by Cato the Censour. For his learning and most honest conditions hee was entirely beloued of African. In consideration wherof, hee caused his Image to bee set on his sepulchre. Hee made many bookes in sundry kindes of verses, but the stile that he vsed was something ancient, rude, and homely. Yet notwithstanding, they contayned very graue and substantiall Sentences, of great wisedome. Hee dyed also at the age of seauentie yeeres.

Of Galenus. Cap. XXIIII.

GAlenus a noble Physitian, borne in Pergamo was the Son of one Nicon, a great Geometrician. Hee excelled all other (both before and since his time) in the Art of Physicke: insomuch as in his ministration, counsell or doctrine, hee neuer at any time sustained reproach. Also liuing as some doe write, an hundred and tenne yeeres, after hee passed the age of eighteene yeeres, vntill the time of his death, hee was neuer vexed with any sickenesse, except the grudge of a Feuer of one day, (as he saith in his worke, De sanitate tuenda) and that hapned only by too much labour: he flourished in the time of the Emperors Marcus, Commodus, & Pertinax, & dyed only with feebleneſſe of age, about the yeere of Christs Incarnation, 160.

Of

Of Hermes. Cap. XXV.

HErmes, otherwise called Mercurius Trismegistus, was not onely the most excellent of the Philosophers, but also the most ancient: whose life, because it is not wholly set forth, nor al agreeing in that which is set forth, therefore giuing credit to the most true Writers, shall bee set forth, as they among them by pieces haue preserued it. Of whom Saint Augustine, the Reuerend Doctor, saith: Atlas the Astrologian, the Brother of Prometheus the Physitian, flourished & was highly accepted in the same time in which Moses was borne; which Atlas was Grandfather, by the mothers side, to Mercurius the elder, whose Nephew was this Mercurius Trismegistus, which in the Egyptian tongue is called Hermes. Howbeit some which write of him, hold opinion, that he was Enoch, which, as they say, signifieth the same in Ebrew, that Hermes doth in the Egyptian tongue: and so make him in the seuenth degree from Adam reckoning after this sort; Adam begate Seth, the father of Enos, the father of Caine, the father of Melalael, the father of Methusalah, the father of Iareth, which is the father of Enoch: which opinion (although it be not to be vtterly reiected) yet it is not sufficient without proofe to bee beleeued, for Enoch whom they take for Hermes, was before Noes floud, in which all the works which were written, if they had at that time any vse of letters were drowned. but the works of this Hermes of whom we treat, are yet appearing in diuers languages; wherfore it should seem that this was not he, except we should say that he graued it in

that stone

stone Pillers, in which in time of the Flood, Astronomy was preserued, which might well bee: (and but that S. Augustine and Pamphilus in his Chronicle, and S. Hierome thereupon, approue the contrary, might bee beleeued:) for Iambicus & diuers others, write much of Mercurius pillers, and Mercurius was of such fame among the Egiptians, that they put forth all their workes vnder his name. And the Poets for his singular learning, made him a God, and called him a messenger of Iupiter, whom they call the God of heauen and gouernour of all. And it may be that the pillers which the sonnes of Seth (of whose lignage he was made,) were grauen by him, which as many write, are full of learning, out of which, as testifieth Iambicus, both Pythagoras and Plato, with diuers other moe, learned Philosophie. But those pillers I would take rather to bee his two worthy Bookes, which may very well bee called Pillers, because they beare both Diuinitie (if with Lactantius I may so call it) and also Philosophy, which were also peraduenture grauen in Seths Childrens pillers, and there-out drawne by some that haue beene since. Of which two bookes the first called Hymander, is so full of diuinitie, as may astonish the wits of such as therein shal read, which causeth S. Augustine to doubt whether he spake such things as he did by knowledge of Astronomy, or else by reuelation of spirits. Howbeit Lactantius doubteth not to count him among the Sibilles and prophets. The other booke called Asclepine, being but small containeth in it the whole sum of naturall Philosophie: out of which I thinke no lesse, but that the Philosophers haue learned their Science, Tully and

Lactantius

Lactantius, (not shewing in what time,) saith that there were fiue Mercuries, and this is the fift, whom the Egyptians call Theuih, and the Grecians Trismegistus, and that this is hee which slew Argus, and was ruler of the Egyptians, and gaue them lawes, and instructed them in learning, and deuised markes and shapes of Letters after the forme of beasts and trees.

He was called Trismegistus, because hee was the chiefest Philosopher, the chiefest Priest, and the chiefest King. He prophesied of the regeneration, and beleeued the resurrection of the body, and the immortalitie of the Soule, and gaue his Subiects warning to eschew sinne, threatning them with the Iudgements of God, and shewed that they should giue account of their wicked deedes. Hee taught them also to worship GOD with diuers kindes of Ceremonies, and taught them in all manners to make their Prayer vnto God, and instructed the Ilands in the knowledge of God. And when he had liued vnto a perfect old age, he gaue place to nature. His Precepts. Prouerbes and Parables shall bee spoken of in their places.

Of Epimenides, Cap. XXVI.

THeopompus saith, that Phestius was Epimenides father: others say, that Dosiades was: others say, that Agesiarchus. Hee was borne in Creete in a street called Gnosus. This Epimenides beeing on a time sent of his Father into the Countrey to fetch home a sheepe, about noon tide as he trauelled with the sheep on his necke, being weary, hee went into a caue, and slept there

fifty and seauen yeeres: when he was waked, hee sought for his sheepe, and because hee could not find them, he went backe againe into the field, & when he saw that all things were changed, being greatly astonied hee returned to the towne: and when he would haue entered into his owne house, they asked who he was, & when he saw his yonger brother, he was so old that he knew him not: but at last, after much communication, he told his brother all that had chanced him, which when it was noysed abroad, euery man tooke him for one high in Gods fauour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counselled of Apollo to purge their Citie, they sent for Nicoas to come vnto Creete, who when hee was come to Athens, purged it in this manner: hee tooke sheepe both white and blacke, and brought them into a sheepe-cote, and suffered them to goe thence whither they would, and commanded those who followed them, to sacrifice them to GOD in the place where they first lay down: which done, the plague ceased.

The Athenians deliuered thus from destruction, gaue him a great summe of money, and also a ship to carry him againe into Creete, but he forsaking their money, onely desired their friendship, and so departed. A little after that hee was come home, he dyed, being an hundred ninety and seauen yeeres old as saith Phasge: but, as his countrey-folke say, hee liued two hundred ninty and nine yeeres. Hee wrote many bookes in Prose, and in Verse, of which somewhat shall be shewed in their places. Some thinke that he died not at that age, but fell asleepe againe vntill another time.

Of

Of Horatius. Cap. XXVII.

HOratius was a famous Poet, borne at Venusium: a man excellent in sharpnesse of wit and quicknesse of sentence. Hee was addicted to the Epicures sect, and was wanton in manners, though hee deliberately noted the vices of other men in his verses called Satiri. In ballads to sing to the Harp (which were in eighteene sundry kindes of verses) he passed all other that wrote in Latine. He was greatly in favour with the Emperour Augustus, by the meanes of Mecenas the Emperours minion who tooke in him, for mirth and wit, much delectation: to whom, and to Augustus he wrote divers Epistles in verses, comprehending great wisdome in compendious sentences, and died when he was seaven and fifty yeeres old, as Eusebius writeth.

Of Homerus. Cap. XXVIII.

HOmerus the chiefe of all Poets, whose proper name was Maliſegenes: but because hee was blinde, he was called Homerus, which in the tongue called Ionic, signifieth blinde.

Cicero Tuſculana saith, it is written that Homer was blinde, yet wee see his picture and not his poeme: for what countrey, what marches, what host, what name, what motions of mindes (as well of men as of beasts) are expressed in such wise, that he maketh us to see that he saw not?

Plutarchus, in the booke which hee wrote of him saith, that in his two workes he comprehendeth both the parts of man: for in the Iliades hee

deſcribeth ſtrength and valiantneſſe of the body: In Odiſſea hee doth ſet forth a perfect patterne of the minde. Notwithſtanding, for his indiſcreete fabling of Gods and Goddeſſes, hee was excluded by Plato out of the weale-publique.

Of Iſocrates. Cap. XXIX.

ISocrates was a Grecian borne, and came of a good kinde, and was in his youth wel brought vp in all kinde of good manners, and when hee came to age and diſcretion, hee was a hearer of Gorgias the Orator, whoſe Diſciple hee continued, vntill ſuch time as hee was well learned both in naturall and alſo in morrall Philoſophie. And ſome ſay he was in the time of Ahaſuerus the king and was of ſuch fame for his learning, namely, for morrall Philoſophy, that hee ſeemed to many rather a God then a man. Hee liued vertuouſly, with ſuch faithfulneſſe, and friendſhip, and continency of his body, and with ſuch pithineſſe in his counſels, as very few haue been like him ſince. He wrote many good bookes in his youth, which hee followed in his age, of which, his good counſels to Demonicus, teſtifie his wit and his learning in morrall Philoſophy, beſide others which hee wrote of naturall Philoſophy. He liued long time. for (as Valerius Maximus ſaith) when he was nine ty and foure yeeres old, hee ſet forth an excellent booke full of Diuinitie. In all his workes hee prayſed vertue, as head fountaine of all manner riches & exhorted all men thereunto. To one that aſked him if he would be a king, he anſwered, that hee would not: and being aſked wherefore, hee ſaid, If I iudge faithfully, I cannot eſchew the

hatred

hatred of many men: & againe, if I iudge wrongfully, I cannot eschew the paine of eternall damnation; wherefore I had rather liue poorely, assured of the blisse of heauen, then in doubt thereof possessing all worldly riches Being asked how a man might keepe himselfe from anger, hee answered, in remembring that GOD looketh alwayes vpon him. In his time, men delighted much in blacke hayre, wherefore one of his neighbours dyed his head blacke: and when one asked him why his neighbour did so, hee featly taunting his neighbours foolishnesse, answered; Because no man should aske counsell, nor learne any wisedome of him What would he say now, trow yee, if he saw those women that not onely colour their haire, but also paint their faces? He vsed oft times in his prayers to desire God to keepe and saue him from the danger of his friends, rather then from his enemies, and being demanded of one that heard him, why hee prayed so, hee said, as for my enemy I can beware of, because I trust him not. Being asked what a man ought not to doe although it were iust and true, hee answered, praise himselfe. He liued an hundred and two yeeres and dyed with very age, and was buryed honourably. The rest of his sayings shall bee spoken of hereafter.

Of Iustinus. Cap. XXX.

IVstinus comming but of a very base, and poore stocke, hauing a crafty wit, by subtilty & guile obtained the Emperiall authority: for with the money which was giuen him to purchase the good will of the Souldiers, that Theocritanus might

be Emperour, he bought the fauour of the Soul-diers for himselfe, and of them was made Empe-rour without resistance. This man in his youth was but a Swin-heard, & after giuing himselfe to warfare, by his towardnesse therin, within few yeeres waxed so expert and cunning in feates of armes, that hee was aduanced to high dignities, and lastly obtained the Empire: which he gouer-ned with great policie and wisedome nine yeeres. He banished in his time all the Bishops of the Ari-ans, Manichees, and other Heretikes, & endea-noured to restore againe the pure & sincere Chri-stian faith. Hee raigned in the yeere of our Lord Christ, 521.

Of Iustinianus. Cap. XXXI.

IVstinianus, being an Emperour of Constantino-ple, came of a very poore and base kindred: his mothers brother Iustinus, Emperor before him, was but a Swin-heard, hee succeeded his vncle at the age of fourteene yeeres in the Empire, and gouerned it nobly for the space of forty yeers, & aug-menting it honourably hee was a right worthy & excellent Prince, but hee was not a little corru-pted with auarice, and with the heresies of Euti-chianus and Pelagian. And not long after was bereft of his wits, and so ended his life when hee had liued fifty fiue yeeres.

Of Licurgus. Cap. XXXII.

LIcurgus was the Law-maker of the Lace-demonians, he was a man of great vertue & wisedome, & so moderate & iust, that when he might

might haue raigned after his brother Poludecta, he would not take it vpon him, but gouerned the Realm to the vſe of his young Nephew Cabrilaus, to whom, being of age, he reſtored the Kingdome. And in the meane time garniſhed the Citie with moſt honeſt Lawes.

Of Marcus Aurelius Antonius. Cap. XXXIII.

MArcus Aurelius Antonius, was an Emperour of Rome, and a Romane borne, hee ſucceeded his Father Pius in the Empire: his Mothers name was Domiclado: hee was a Prince of excellent vertue, wiſedome, & learning, and ſeemed to be prouided for of God againſt the troubles & miſeries which hapned the commonwealth in his time; for vndoubtedly without his great and marualous wiſedome, the Empire had beene ſore impayred, or wel-nigh vtterly confounded, but hee by his fore-ſight and counſell gouerned the ſame, and kept it from much danger: hee made many worthy Lawes, which remaine yet to this day, hee dyed in Panony, now called Hungaria, in the eighteenth yeere of his raigne, when hee was forty foure yeares of age.

Of Miſon. Cap. XXXIV.

OF this Miſon is great variance among writers, and all through the doubtfulneſſe of Apolloes anſwere: for when Anacharſis aſked of Apollo, who was wiſer then himſelf, he anſwered, Ecius, Miſon, Chencus: but ſome ſay that Apollo ſaid, not Ecius, but Eteus, and ſo they aſked what Eteus is? Permenides ſaith, it is a

village of Laconia, in which Myson was borne. But Sotiates saith, that his father was called Ereus, and his Mother Chincum. Ethiphron saith that hee was of Creete, & that Heraclides Ponticus was his father. But Anaxilaus saith, that he was of Arcadia. thus there is controuersie about him, in which I allow best Sotiratesminde. But after that Apollo had giuen this answere, Anacharsis being troubled therewith, came to Myson in the Summer-time, and found him making a share for his plough, & mocking him therefore, said, thou Myson it is not meet to goe to plow now: No (quoth hee) but it is meete to prepare & make it ready. Hee liued solitarily, and when a man by chance met him laughing to himselfe, and asked him why hee laughed so, sith no man was present with him, hee answered, euen therefore doe I laugh. He wrote many worthy workes, and dyed when hee was seuenty and seauen yeares old: his witty sayings shall bee spoken of in their places.

Of Ouidius. Cap. XXXV.

OVidius, surnamed Naso, was borne in Sulmo, brought vp in Rome, and diligently instructed in Latine Letters from his tender age. Hee gaue most diligent study to the making of Verses, from the which hee was with-drawne by his father, and put to learne Rethoricke: where in a while he much profited, and was in the number of the best Orators of that time, and was aduanced to sundry authorities, and made a Senatour. Notwithstanding, he did much dedicate himselfe to Poetry, wherein by nature hee was excellent, in facilitie and abundance of sentences. Her was deerely

derely beloued of the Emperour Augustus, of whom hee was at the last exiled into Pontus, where he spent the rest of his life in a towne cal-led Themos, amongst people most barbarous, who notwithstanding greatly lamented his death for his curtesie and gentle manners. The cause of his exile is vncertaine, sauing some suppose, it was for abusing Iulia, daughter to the Emperour Augustus, although the pretence of the Emperour was for making of the Booke of the arte of loue whereby young mindes might bee stirred to wan-tonnesse he was before the incarnation of Christ foure yeeres.

Of Pythagoras. Cap. XXXVI.

PIthagoras the Philosopher, borne in Samia, was a rich marchant-mans sonne, called De-maratus, howbeit he was richer then his Fa-ther, who was not able with his marchandise to get so much as his Sonne despised: for hee was both rich in abstinence from couetousnes, and also in wisedome, which is true riches: of which in his youth hee was so desirous, that hee went first to Egypt, and after to Babylon, to learne Astrono-my, and the beginning of the worlds Creation: which when he had learned, he returned to Creet, and Lacedemonia, to see Licurgus & Minos lawes: In which when he was perfect, he went vnto Ce-nona, where was a people exceedingly giuen to luxurie and all kinde of vice, amongst whom he so behaued himselfe, that hee reformed them from their euill manners, and in small time brought them to such sobernes, that men would neuer haue thought it had beene possible: for the wiues that

were

were forsaken of their Husbands, and Children cast off by their parents, he so instructed, that they were receiued againe: hee caused the women also to set aside their gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pithagoras, as saith Boetius, was the inuenter of Musicke among the Grecians, which hee found out by the sounds of hammers, whereof he wrote a booke, which Boetius & Apuleius translated into Latine. S. Augustine in his eight booke De Ciuitate Dei, saith, that Philosophy was so named by him, which before was called Sophia. For when it was asked him of what science he was he answered, a Philosopher, which is a desirer of wisedome: thinking it a great arrogancy to haue called himselfe wise. Tullius saith, that Pithagoras spake so wisely, & so elegantly before Leoncius a King, that he wondring at his wit & eloquence, desired him to shew what Science hee knew best, to whom hee answered, that hee knew no science, but was a Philosopher: at which for the newnesse of the name, the King astonished, asked him what was a Philosopher, and what difference was betweene Philosophers and other men. To whom Pithagoras said, Mans life seemeth to me to be like a congregation of people gathered to see a game, to which men resort for sundry purposes: some by their owne actiuitie to winne the honour of the game, and other some for lucre sake to buy or sell somewhat, and other some minding neither to gaine nor to profit, come onely to behold and see what is done: and in like manner, men which are come vnto this life, as out of another life and nature, occupie themselues with diligence to get praise or profit; or regarding neither

ther, apply their mindes to search and to know the nature of things: which sort, last named, we call Philosophers, that is to say, louers of wisedome. Thus by this witty parable he vttered his minde in the continuance wherof also, he praiseth & proueth his science to be best, saying, like as he which commeth to see the game only, is more liberall, yea and more to be praised then the rest: so likewise he which in this life giueth his mind to wisedome & knowledge, ought more to be accepted then any of the rest. S. Austine saith, that he was well skilled in Negromancy, which may be very well, for in that time it was much set by, and none thought wise, that therin was ignorant. Valerius saith, that his hearers worshipped him so much, that they thought it a great sin to forget ought which they heard of him. In disputing any matter, his words were so esteemed, that it was a cause good & sufficient in any matter, to say that Pithagoras said so. He was so good a Philosopher, as scarce any deserueth to be his match. He kept iustice so much, that after his death, the authority of his name ruled the people of Italy, which in time past was called Magna Grecia. He was so sparing & profitable that some thinke hee neuer eate any dainty meats: he taught many young men, whose aptnesse he knew alwaies by their countenance, gesture & manners: & hee with all his disciples liued in common together, as well in loue as in other matters: for he taught them that true friendship was, to make one hart & mind of a great many harts & bodies: insomuch that Daimon & Pithias, which were of his sect, loued so together (as saith Valerius Maximus) that when Dionisius the tyrant would haue killed the one of them, which desiring license to goe

& dispose

disposse his goods before his death, was granted his request, if hee could get another in the meane-while that would be his pledge, who if hee came not againe at the time appointed, should die for him: his fellow not regarding his life so much as his true friendship, became his pledge: And the other being let goe, came againe at the time appointed to redeeme his fellow from his death: which faithfulnesse in both, the Tyrant Dionisius seeing not onely forgaue them both, but also desired that he might bee the third of that fellowship, that had rather die then faile in friendship: a notable example of most constant friendship, and a good instruction thereto. To one that asked him what hee thought of womens weeping, hee said: There are in womens eyes two kindes of teares, the one of griefe, and the other of deceit. To a couetous man, hee said: O foole, thy riches are lost vpon thee, and are very pouerty: for why? thou art neither the warmer, better fed, nor richer for them. It was asked him if hee desired to bee rich, to which hee answered nay, saying, I despise to haue those riches, which with liberalitie are wasted and lost, and with sparing doe rust and rot. To one that was gaily apparelled, and spake vncomely things, hee said, either make thy speech like vnto thy garments, or else thy garments like vnto thy language. It chanced a foole in Pithagoras presence, to say, that hee had rather be conuersant among women, then among Philosophers: to which he said, yea swine had rather lye routing in durt and in mire then in cleare and faire water. Being asked what new thing was in the world, hee answered, nothing. Being asked what was Philosophy, he said the meditation or remembrance

byance of death, labouring daily to get the soule li-berty in this prison of the body. Hee was the first among the Grecians that held opinion that the soule was immortall. He kept schools in Italy, & liued vnto a great age, and after that he was dead the people reuerenced him so much, that they made a Temple of his house, and worshipped him as a God. He flourished in the time of Nebuchadonozar king of Babylon. His Precepts Proverbs and Parables shall follow in their places.

Of Periander. Cap. XXXVII.

PEriander, as saith Heraclides, was borne in Corinth, his fathers name was Cipcelus: he married a wife called Licides, which was the daughter of Procleus a tyrant of Epidaur, and by her had two Sons, the one called Cipcelus, and the other Licophorne, of which the yonger was very wise, but the elder was a foole. This Periander was welllearned, & wrote a booke of two thousand verses. Nevertheless he was a Tyrant and exercised so much his tyranny, that all men did hate him: he was about the xxxviii. Olimpiad. in Solons time, and hee executed his tyranny xx. yeeres. Some say there were two Perianders, the one a tyrant, the other a Philosopher, which might well be: nevertheless, this tyrant is hee whom Laertius reckoneth for one of the seauen Sages, whose opinion I allow not: for like as he for his euill doctrine disalloweth Orpheus to be a Philosopher: so I for his euill living, disallow Periander to be any of the seauen Sages, although he hath written many wise sayings. For as in Philosophy nothing is lesse allowed then ignorance,

ignorance so in wisedome nothing is more abhorred then tyranny, in which this Periander excelled, insomuch that when hee was demanded why hee continued in his tyranny: because it is dangerous (quoth hee) for a man to yeelde himselfe, either of his owne accord, or against his will. Neuertheless, he would say, (as wicked Hanniball said of peace) that who so would raign in security, ought to endeauour to haue their Subiects obedient with loue, & not with force, and yet heeby himselfe sought nothing lesse. For on a time he being very angry, threw his wife being great with childe, downe a paire of staires, & trode her vnder his feete, & so killed her: & sent away his sonne Licophorn because he mourned for his mother, & draue him into Corcira: & afterward when hee himselfe was very olde, hee sent for him againe, that hee might with his own hands haue plaied the tyrant with him. which when the men of Corcira knew, they put him to death themselues, to deliuer him from his Fathers tyranny. And when Periander heard that, raging in his fury, hee tooke all their children and sent them to Aliattes a Tyrant, to be slaine, but when the ship wherein they were, approched vnto Samos, they vowing to Iuno, were saued of the Samnites: which when Periander heard of, hee being eighty yeeres olde, what with sorrow and what with madnesse dyed. This was his life, which should not haue beene rehearsed, saue that for his good sayings, which shal be spoken of in their places. Neither would wee that any man should take example thereby, but rather should see how shamefull a thing it is to haue the like conditions.

Of

Of Phericides. Cap. XXXVIII.

PHericides the Sonne of Badis (as saith Alexander) was a Syrian borne, and was an hearer of Pittacus. Theopompus affirmeth him to bee the first that euer wrote of Nature, and of the gods, among the Grecians. Many meruailes are written of him: for as hee walked by the Seaside at Samos, beholding a ship sailing swiftly with full sailes, he prophesied that within a little while it should be drowned, and as he said, it came to passe, euen in his owne sight. After that he prophesied (as there was indeede) that the third yeere after there should be an earth-quake.

Not long after when he was at Massona, in the game-place, he counselled one Perilaus a stranger to get him thence, & all his household, with as much speede as might bee: which counsell he not regarding, was taken not long after (with the town & all) of the enemies. Hee would say to the Lacedemonians, that neither gold nor siluer ought to be worshipped, and that Hercules in his sleepe gaue him that commandement: which Hercules also at the same time commanded the princes to obey Phericides: Some apply this to Pithagoras. Hirmippus saith, that when there was great war betweene the Ephesians & Magnesians, hee being desirous that the Ephesians might win the victory, asked of one that passed by, of whence he was, who confessing himselfe to bee an Ephesian, hee commanded him to draw him by the legs, and to lay him in the Magnesian Field, saying, desire the Citizens, that when they haue got the victory, they bury mee (which am Phericides)

in

in this same place, which when the Citizens knew; they were in good hope of victory: and the next day they ouercame the Magnesians in battaile, and found Phericides dead, and buryed him honourably. But some say, that he threw himselfe downe head-long, from an hill called Corycium, and so to haue dyed, and to be buried at Delphos, other some say, that he dyed being consumed with Lice. Aristoxenes saith, that when Pythagoras which came to visit him, demanded how he did, that hee putting his finger out at the doore, said, Behold thy selfe: which answere afterward among learned men became a By-word. He wrote an Epistle to Thales, wherein he prophesied of his owne death, saying that he swarmed full of Lice, and that hee had a Feuer: and when any of his friends asked him how he did, he shewed them his lowsie finger out through the doore, and desired them that the next day after they should come to his buriall.

Of Plato. Cap. XXXIX.

PLato the Sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the yeare that Apollo was borne, as witnesseth Apollodorus. Which was in the fourescore and eight Olimpiade, and dyed being fourescore and foure yeares old. It is said that when hee was born there came a swarme of Bees, & hiued in his mouth, which Socrates interpreted to bee a signe of his great eloquence: Hee was a goodly man of person, as saith Alexander, and was therefore called Plato, which some say was for his eloquence, and some for his great fore-head. Hee exercised himselfe

himselfe in his youth to wrastling, and such like frates, and gaue his minde also to painting, and to write Odes, Meeters, and Tragedies, hee had a small voice & an eloquent tongue. Socrates dreamed that a swan let fal an egge, which hatched in his lap, and when it was feathered it flew vp on high, and sung exceeding sweet songs: and the next day when Plato's father brought him to Schoole to Socrates, O (quoth hee) this is the swan that I dreamed of: and when he had learned much, and should come before Dionise to a Schoole-game, wherein learned men should shew their witty meeters, and pithy writings, wherin hee that excelled had a good reward: when hee had heard Socrates declare his, Plato threw his owne into the fire, saying, O fire, Plato hath need of thy helpe. And when Socrates was dead, hee went into Italy to Philoleum, who was of Pithagoras Sect. From thence hee went into Egypt, to heare the Priests and the Prophets: where being sore sicke he was healed by one of the Priests with Sea-water, by reason whereof he said, the Sea ebbeth and floweth all manner diseases. He said moreouer that all the Egyptians were Physitians: hee determined also to goe to the Magitians, but by meanes of the wars that were in Asia he changed his purpose, and returned to Athens, where he abode and wrote many worthy workes, and drew together Heraclitus, Pithagoras, and Socrates reasons. And in sensible things he preferred Heraclitus: and in things that pertained to diligence, hee tooke Pithagoras part: and in civil matters, and Morall Philosophy, hee esteemed most his Master Socrates. And hee drew these three parts of Philosophy into one body. Satirus

saith that he gaue an hundred pound to Philolaus for three of Pithagoras Bookes.

He sailed thrice into Sicili, to see the Country, whereas Dionisius the Tyrant, Hermocrates son, compelled him to talke with him, and when Plato in his communication said that a Tyrant ought not to doe that which was for his owne profit, except hee excelled in vertue: the Tyrant being angry therewithall, said, thy words sauour of old idle dottrels tales. and thine also (quoth Plato) of a young Tyrant. For which this Tyrant would haue slaine him, but hee was entreated otherwise, and hee commanded him to be sold: by chance there was one Anniceri, a Cerenaike, who gaue thirty pounds for him, and sent him to Athens amongst his friends, who incontinent sent him his money againe; which hee in no wise would receiue, alledging that other men were as worthy to care for Plato, as they. And when the Tyrant heard how Plato had sped, and was in his country againe, hee wrote vnto him, praying him not to speake or write euill of him: to which request Plato wrote againe, that he had not so much idle time as once to remember him. Some say when the Captaine Cabria, who was guilty of death, fled, that hee (when none else of the City durst) went with him. And when Corbilus a scoffer saw him enter into the Castle with him, hee railed on him, saying, thou goest to helpe another as though thou knewest not that wee already owe thee Socrates poyson. To whom Plato answered saying, when I warred for my Country, hee then suffered perill with mee, wherefore now for friendships sake, I will doe as much for him.

To one who, because he reproued him for playing at dice, said, thou chidest for a small matter: indeed (quoth he) the thing is small, but the customable vse thereof is no small thing. To one of his boyes which had displeased him, hee said, if I were not angry, I would beate thee. To one of his seruants which had done amisse, and excused himselfe, saying, it is my destiny, I could doe none other wise, hee said, excuse thy selfe no more then, for it is thy destiny also to be punished. Hee dyed in the Schooles, as some say, being broken in the middest, and was buried at Athens. His notable Sentences shall bee added in their places.

Of Plutarch. Cap. XL.

PLutarch the Philosopher, was a man of wonderful wit, wel brought vp in his youth, well instructed in manners, & well furnished in all kindes of learning, who growing vp as well in vertue and learning, as in body and peeces, was chosen, & that worthily, to bee the instructer of the Emperour Traian; whom he so well instructed, that his glory thereby was greatly augmented, as it is said in Policrato, the fift Booke. Hee was faithfull in his sayings, and very eloquent in his words, and exceeding diligent and wary in his manners, & a chaste life & good conuersation. He gaue his mind much to instruct & teach others and wrote many Bookes, of which one entituled The education of youth, wee haue in our English tongue (drawne thereunto by the excellent and famous Knight Sir Thomas Eliot, whose good zeale and loue both to further good learning, & to

profit his Country, appeared as well thereby as by many other workes which he hath taken paine to bring into our language) shewing well the good affection that he had to the Common-weale. He wrote another Booke called The Instruction of Traian: In which hee setteth out the office of a Prince, and what he ought to be, so excellently, as no man can mend it. Hee wrote also another Book intituled Archigramatum, wherin he teacheth Rulers and Officers how to goueme themselues, with diuers other things: among which the Letter which he wrote to Traian, what time he was created Emperour, is worthy to be remembred, in the end whereof hee saith thus. Thou shalt rule all things euen as thou wouldest, if thou goest not from thy selfe: and if thou dispose all thy workes to vertue, all things shall prosper with thee. And as touching the gouernement of the Common-weale I haue taught thee therein already, which if thou doe follow, thou shalt follow me thy Master Plutarch, as an example of good liuing; but if thou doest otherwise, then shall this my Letter be my witnesse, that I gaue thee neither counsell, nor any example thereunto. When hee was aged hee died, and was buried honourably. His worthy Prouerbes, Adages, Parables and Semblables shall follow in their places.

Of Photion, Cap. XLI.

PHotion was scholler to Plato, and to Zenocrates: hee was one of the chiefe gouernours of the City of Athens, and a man of such wonderfull grauity and constancy, that hee was not lightly

sightly seene to change his countenance, either to laugh or to mourne, nor to haue his hands out of his bosome, except in war: & when hee was in the Country, hee went alwaies bare-footed, except it were in the cold Winter, whereof there was no better token then to see Phocion goe shod. His speech was short, graue, vehement, and full of darke sentences, and therefore the most eloquent Orator Demosthenes called him the hatchet that did cut his words: hee alwaies kept himselfe in pouerty and base estate, and refused infinite treasure sent vnto him by Alexander. And although he had been the generall Captaine of the Athenians in sundry wars, and honourably atchieued his enterprises, yet was he best contented to liue poorely. Finally, euen of his owne vnkinde Countrymen hee was condemned to death, whereunto hee went with the same countenance that hee had in authoritie.

Of Philip. Cap. XLII.

PHilip King of Macedone, Son of Aminras, Father of great Alexander, hee was from his childe-hood a Prince of excellent wit and power, of whom these excellent things following are to bee remembred After hee had vanquished the Athenians at Cheronea, he began to reioice in his felicitie, but to the intent that hee therefore should not bee the more prone to iniuries towards his subiects, nor to haue indignation at them whom hee had vanquished, hee then, & euer after, caused a childe to come to his Chamber doore in the morning, and cry vnto him with a loud voice: Philip, thou art a man mortall. Which hee obserued so

constantly, that he neuer went out of his chamber or receiued any Counsellers or Tutors till the childe had thrice spoken those words, notwithstanding he was a Pamm.

Of Plinie the second. Cap. XLIII.

PLinie the second, was famous, and a man of great vertue and excellent learning (as was the other Plinie) hee wrote to Traian of the persecution of the Christians, certifying him that there were many thousands of them put to death, of the which none did any thing contrary to the Romane Lawes, worthy persecution, saving that they vsed to gather themselues together in the morning before day, and sung Psalmes to a certaine God whom they worshipped, called Christ: all other their actions being very vpright, godly, and honest. Wherefore the persecution, by commandement of the Emperour, was greatly lessened Hee wrote (as it is supposed) the most excellent worke called, The History of Nature. Hee liued in the dayes of the Emperour Traian, and died in the yeere after Christs incarnation one hundred and tenne.

Of Plautus. Cap. XLIIII.

PLautus was a right worthy and excellent poet borne in Vmbria in the country of Italy. Hee had a great felicity and pleasure to spend his time in making and setting forth Comedies, and when hee had spent all his substance on Players garments, hee was brought to such want that hee was fain for his liuing to serue a baker in turning a querne,

querne, or hand-mill. When hee was vacant from his labour, he would write eloquent and pleasant Comedies: wherein hee was reputed so excellent that Lupius Strabo saith of him, hee doubted not but that the Muses would speake as Plautus did write, if they should speake Latine. Hee was in the time of Cato Censorius.

Of Pittachus Mittilenus. Cap. XLV.

PIttachus Mitilenus was a noble and excellent man: hee was one of the seauen wise men of Greece. In his time he did exceed all men, both in learning and martiall feates. Hee was also of the Citie of Mittiene.

Of Pirrhus. Cap. XLVI.

PIrrhus king of Epire, was a valiant & fierce warriour, sterne of countenance, and a man terrible to behold, hee seemed to be framed and naturally inclined to Martiall prowesse. Hee was induced by a doubtfull answere of Apollo, to aide the Tarents against the Romanes, whom hee ouerthrew in two great Battailes, but with such losse of his owne Captaines, friends, and Souldiers, that he said if we ouer-come the Romanes once againe, wee shall be vtterly vndone. Wherefore greatly meruailing at the manhood & prowesse of the Romanes, hee said with a loud voyce to his friends. O how easie were it for mee to subdue the whole world, either to my selfe, by the aide of the Roman Souldiers, or to the Romanes if I were their King? Hee was receiued of the Macedonians for their King seauen moneths.

he warred against Demetrius king of Asia, vnto whom he gaue a great ouerthrow. He raigned before Christ, two hundred eighty and eight yeeres.

Of Pacuvius Cap. XLVII.

PAcuvius was a famous and excellent writer of Tragedies, borne at Brundusium in Calabria, hee was sisters son to Ennius the poet, hee is commended of Quintilian for the grauity of his sentences, the ponderousnesse of his words, and the authority of the presages which are in his Tragedies and Comedies: and that his stile seemeth somewhat rude is to bee ascribed to time, & not to his fault. Hee liued vnto the age of nintie yeeres.

Of Pompeius Cap. XLVIII.

POmpeius called Magnus, for his incomparable victories, (whose father was called Pompeius Strabo) hauing so good a grace in his visage that from his childe-hoode hee moued the people of Rome most intirely to fauour him, for his singular beneuolence, continency of liuing, martiall experience and knowledge: pleasantnesse of speech fidelity of manners, and easinesse in speaking too. He neuer required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared alwaies both nobility and gentlenesse, so that in his flourishing youth there shined in him manners both Princely and reuerend. He was of a liuely, stout and noble courage: He fortunately preuailed, & had commonly good successe in all his enterprises: hee greatly

triumphed

triumphed for his victories in Afrike: being almost but a child he vanquished the valiant Captaine Sertorius, a man at that time most famous in prowesse: hee vanquished also Mithridates the great King of Pontus. And when a great number of the concubines of Mithridates, women of excellent beauty were taken and brought vnto him, he would not company with any of them, but sent them to their friends. He subdued Armenia, Capadocia, Phlagonia, Media, Scilicia, Mesopotamia, and sundry other Realmes. Hee brought to Rome (by reason of his triumphs & victories) innumerable treasure of gold & siluer: hee afterward tooke to wife Iulia the daughter of Iulius Cæsar, who liued not long. And when the amity betweene Pompey and Cæsar decreased, hee was at the last by Cæsar vanquished, & priuily fled by sea into Egipt, where being vnder the conduct of Ptolomeus, he was slaine in a boat, his head being stricken off, and the body cast on the strand, where it was poorely buried, when hee had liued aboue threescore yeeres, and from his youth in most high honour, wealth and prosperitie, on whom it did seeme that Fortune had poured all her treasures most prodigally.

Of Quintilian. Cap. XLIX.

QVintilian in his time was a worthy and famous man, and being a perfect Rethorician, taught Rethoricke in Rome. and receiued his salary and stipend out of the Emperours Exchequer. Hee flourished in the time of Ignatius, who gouerned the Congregation of the Christians at Antioch.

Of Solon Salaminus. Cap. L.

LIke as there is among writers great variance (as I said before) about the first Philosopher, euen so is there great contention, which were the seauen Sages, but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because we intend not so much to shew the persons & names, as their good doctrine, therefore it shall bee sufficient that a wise and approued Philosopher hath said such things as to them are attributed: yet as for good causes I haue allowed Socrates for the first moral Philosopher after Laertius minde, so doe I best allow Laertius iudgement in this matter, which saith that these were they, Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittachus. Of whom although Periander was a tyrant, yet because, that for his good doctrin, he hath of the learned long time been allowed, therefore he shall enioy that name which they haue all giuen him. Of Thales yee haue heard already, after whom Solon is next, who was son to Execstides, and was borne in Salamina, & therof was called Salaminus he writ many good Lawes, and did many noble deedes worthy to bee remembred: among which this is very notable, after that the Athenians and Magarens had made great warre, and sore slaughter betweene them, to haue had the signiorie of his country Salamina, and both were sore wearied with warres, they made a Law at Athens, that no man on pain of his head should speake or perswade ought to challenge the Iland any more. Then Solon being troubled and

thoaght-

thoughtfull for his country, fearing lest with holding his peace he should do small good to the common-wealth: and againe if hee should speake, it should be for his hurt, sodainly famed himselfe mad, thinking thereby not onely to speake, but also to doe such things as were forbidden. And disguising himselfe, hee ran abroad among the heartlesse people, & there in the manner of a Cryer, hee perswaded the people to that that was forbidden, and stirred vp their mindes so much, that incontinent they began war to obtaine the Iland, and so at last they got it. He perswaded them also to challenge Thersonesum, a City in Thracy, affirming that it was their right: & by this meanes so won the peoples loue, that they gladly would haue made him ruler: but as saith Socrates, hee had a neighbour called Pisistratus, who traiterously endeuoured to hurt him, whereof as soone as he had knowledge, hee armed himselfe and went into the streete, and when hee had called a great company about him, he discouered Pisistrates treason, & not onely that, but said also that hee was ready to amend it, & would be glad to fight for his liberty, saying, ye men of Athens, I am wiser then some, and valianter then other some: I am wiser then those that marke not Pisistratus, & I am valianter then those which know him & dare not for feare shew what he is. But the Senate that tooke Pisistratus part, said hee was mad: and when he saw he could haue no redresse, he laid down his armour before them, and said, Country I haue alwaies holp thee with word and deede: and then sayled into Cypres and there met with Cresus, who demanded of him whom he thought happy, hee said, Thales of Athens, and Biro, and such other.

which

which all men speake of. Another time when Cresus had arrayed himselfe richly, and was set on his high throne, he asked him if hee had euer seene a more gorgeous sight? Yes (quoth he) both Capons, Pheasants, and Peacockes, for their goodly colours are naturall. From Cresus hee went into Scilicia, and there builded a Citie, and after his owne name called it Solons. He made many good Lawes, for such as were warriours: for if any had got his ory, hee should haue a great reward for his labour; and such as were slaine had their wiues and children found of the common purse euer after. Hee made a Law that no Executour should dwell with any Orphanes mother, nor that any should bee Executour, to whom, after the heires death the goods should belong. And that no ring or scale-maker should keepe the print of any old seale. And that whosoeuer had put out a mans eie, should leese both his owne for it. And that whosoeuer tooke ought that was not his owne, should die for it. And that if any Gouernour were found drunken, to die for it. And that no man should giue any dowry with his Daughter: with many mo good Lawes. And hee was demanded, why he made no Law against such as killed their father or mother, he answered, because it is a desperate mischiefe. Being demanded how men might best keepe them from breaking the Law, hee said, if such as haue no wrong, be as sory and carefull as those that are wronged. Hee would say to rich men, abundance groweth from riches, and diseadse out of abundance. He wrote many Bookes both of Verses, Lawes, & other matters, besides many witty Epistles. Hee flourished in the forty sixt Olympiade, and was Prince of Athens the

third

third yeere, which was from the worlds creation 4675. yeeres. hee liued eighty yeeres, and died in Cipres, commanding his Seruants to carry his bones to Salamina, and there being beat to pouder to strew them about the city. Dioscorides writeth, that when hee was asked why hee wept for his Sonnes death, sith it profited him nothing, hee answered, euen for this cause I weepe, because I can profit him nothing. Thus much of his Life and Answeres: the rest of his sayings shall be spoken of in their places.

Of Socrates. Cap. LI.

SOcrates as saith Plato (the Sonne of Sophroniscus, a Lapidary, & his Mother Phenareta a mid wife) was borne at Athens, a man of a wonderfull wit; and as some say, was an hearer of Anaxagoras and of Damon. But Duris saith, that he was a seruant, & that hee graued in stone, and that in Gratz, three goodly Images were of his caruing: wherefore Timon called him a carter of stones, a vaine Greeke Poet, and a subtle Orator: for in his Orations hee was sharpe and prompt, & was therefore forbidden to teach it by thirty tyrants, as saith Xenophon. But (as saith Fauorinus) he with his Disciple Eschines opened the fields of Oratories craft. Hee got money to finde himselfe withall by his handy worke, from which Crito deliuered him, because of his wisedome, and became his scholler, as Bizantius saith. But after that Socrates perceiued that there was no fruit in the speculation of naturall Philosophy, and that it was not greatly necessary to the outward manners of liuing; hee brought in the

kinde

kinde called Ethnicke, that is, Morall Philoso-phy, and taught it daily both in the Shops and streetes, and exhorted the people chiefely to learne those things which should instruct them in man-ners, which were needfull to be vsed in their hou-ses. Hee vsed sometime through vehemency of his communication to shake his head, and stirre his finger; yea, and to pull himselfe by the hayre also, and was therefore mocked of many, which he suffered patiently, and was so patient, that when one spurned him, hee suffered him: and be-ing asked why hee stucke not againe, he asked, if an Asse had kicked him, if hee should kicke againe. When Euripides had giuen him a worke of Hera-clitus to read, and asked him what hee thought by it, hee answered, such things as I vnderstand are very misticall, and so I thinke those be which I vnderstand not: but surely they lacke some Apol-lo to expound them. He tooke great care to the ex-ercise of his body, & was of a comely behauiour. He was also a good warriour, for when Xenophon was in the wars fallen from his horse, he caught him and saued him. Another time when the Athe-nians fled away hastily, he himselfe went leasure-ly alone, looking backe oftentimes spitefully, and watching to reuenge him, if any man with his sword durst venter to inuade his fellowes: hee warred also by sea, & when he had valiantly fought and ouercome his enemies, hee gaue willingly the victory to Alcibiades, whom (saith Aristippus) hee loued greatly: he was of a constant minde, and in-uincible reason, & exceeding carefull for the com-mon-wealth: he was also thrifty & continent. When Alcibiades would haue giuen him much Lime and Sand to build him a house, hee said, if I lacked

shoes

shooes, and thou wouldest giue me a whole hide to make me a paire, should I not be mocked, if I took it? when he beheld many times the multitude of things that were sold, hee would say good Lord, how many things there be that I need not? He would say commonly, that gold, silke, and purple, and other such things, were more meet to set forth Tragedies, then necessary to be vsed. hee liued so sparingly & temperately, that many times when there were plagues in Athens, he only himselfe alone was neuer sicke. Aristocl saith that he had two wiues: the first Xantippe, of whom hee begat Lamprocles: & the other, Matrone, Aristides daughter whom he took without dowry, of whom he begat Sophroniscus, Menexinus, Satirus, and Hieronimus. Rhodus saith that he had both at once for the Athenians being consumed with warres and mortaine of people, to augment the City, decreed that euery man should haue two wiues, the one a Citizen, & the other what hee would, to beget children of both, which Law Socrates obeyed. He despised greatly such as were proud and high minded, and wranglers. Hee gloried greatly in poore fare, and said that such were most like vnto God that lacked fewest things: he had a great gift both in perswading and also in diswading: for hee (as saith Xenophon) perswaded a young man which was mercilesse and cruell against his mother, to reuerence her: hee diswaded also Platoes brother, who was desirous to haue come into the Common-wealth and caused him to leaue off, because he was rude and ignorant in things. Being asked what was the honour of young men, hee answered, to attempt nothing too much. To him that asked him whether it were better to marry

or

one hee said, which so euer thou doest it shall repent thee. Hee would say that hee wondred much at men which with great diligence endeauoured to carue and make stones like men, and tooke so little heede to themselues, that they both seemed and were like vnto stones. Hee exhorted young men to behold themselues ofte in a looking-glasse, to the intent that if they were beautifull and well formed, they should doe such things as becommed their shape, but if that they were ill fauoured, then they should with learning and good manners hide their deformitie. When he on a time had bidden many rich men to dinner, and his wife Xantippe was ashamed of the small preparation that he had made, he said, Bee content wife, for if our guests be sober & honest men, they will not despise this cheere: and againe, if they be riotous and intemperate, we shall bee sure they shall not surfet. He said, some liued that they might eate; but hee did eate that hee might liue. Being on a time reuiled, and asked why hee spake nothing: because (quoth he) that which he speaketh, pertaineth not to me. O that men could now a daies so take such matters. Another time when it was told him that one had spoken euill of him, hee said, hee hath not learned as yet to say well. When Alcibiades told him that he could not suffer the frowardnesse and scolding of Xantippe, as hee did: no (quoth hee) but I can, I am so vsed thereto: canst thou not at home suffer the gagling geese? yes (quoth Alcibiades) for they lay me egges: marry (quoth Socrates) and so doth Xantippe bring me forth children. On a time when his wife in the open street plucked his cloake from his backe, and some of his acquaintance counselled him to haue strucke her therefore,

therefore hee said, yes, sirs, wee say well, that while we are brauling and fighting together, euery one of you might cry, now to it Socrates, yea, well said Xantippe, the wittiest of the twain. He counselled that men should so goe to their wiues, as horsemen go to their fierce horses: with a pretty similitude hee coloured his patience, saying, like as an horse being broken of an horse-keeper, sufferеth euer after any man, to ride vpon him, so I by the vse of Xantippe, can suffer all other folke.

Finally, he dayly saying and doing such things, was prised of Apollo to bee the wisest man that liued: at which diuers being displeased, and because that hee reproued some that thought themselues very wise men, to bee very fooles, they not content conspired against him, and accused him, saying, Socrates breaketh the Lawes of the Citie, which haue beene giuen of the Elders, teaching that there are no Gods, and bringing in new Spirits: (for Socrates held opinion that there was but one God, who was without beginning and ending, who hath made and gouerneth all things, and that the soule of man was immortall, and that euery man had two spirits assigned him of GOD, and therefore hee despised their Gods, and would not worship them.) and against right and Law hee corrupteth our youth, wherefore let him dye.

When this was put vp against him. Lisias a Philosopher wrote an Apologie for him, which when hee had read, he sayd, Lisias the Oratour is good and excellent, but surely it is nothing meete for mee, for why? it was more iudiciall then should seeme meete for a Philosopher. And when Lisias demanded of him if hee it was so good, why it

was not meete for him, he said, Garments and shooes may be both good and fayre, and yet unfit for me. But while hee was iudged, it is said that Plato stood vp in his defence, and could not be suffred: and so he was condemned by eighty Iudges, and cast into prison, for whom the Prince of Athens was very sorry, but the sentence which the Iudges had giuen vnto him, which was that hee should drinke poyson, could not bee reuoked.

The King had a ship fraught with sacrifices, which he offered to his Idols, which then was abroad, and hee would giue no sentence vpon any mans death before it came to Athens: wherefore one of Socrates friends, called Inclites, counselled him to giue a certaine summe of money to the keepers, to let him escape away secretly, & so to goe to Rome: but Socrates said hee had not so much. Then said Inclites, I and thy friends haue so much, which wee will gladly giue to saue thy life if thou wilt.

To which Socrates answered, I thanke you my friends, but sith this City wherein I must suffer my death, is the naturall place of my birth, I had rather dye here then elsewhere, for if I die here in my country without deseruing, only because I reproue their wickednesse, and their worshipping of vaine Idoles, and would haue them worship the true God: if these men of mine owne Nation persecute me for saying and maintayning truth, euen so will strangers whersoeuer I become: for I will neuer spare to say the truth and surely strangers would haue lesse mercy on mee then mine owne Country-folke. Being thus minded, hee continued still in prison, teaching his

Schollers

Schollers which resorted to him, many things, both of the composition of the Elements, & also of the Soule, but would write nothing, for he said that wisedome ought to be written in mens hearts and not in beasts skins, neuertheleſſe his scholler Plato wrote well nigh all that he taught. A little before he should be put to death, he desired that he might bath himselfe, and say his Orisons, which he did, and calling his wife and children, he gaue them good instruction. And when he went toward the place where he should finish his life, his wife went after him crying alas, my husband dyeth guiltleſſe: to whom he said, why woman, wouldest thou haue mee dye otherwise? and sent her away. So when the cup of poyson was deliuered him to drinke, his friends began to weepe, wherefore he blamed them, saying: I sent away the woman because she should not doe as you doe. Then Polidorus proffered him a precious garment to dye in, to whom he said, hath not mine owne coat serued mee to liue in? why then may it not well serue mee to dye in? And then after he had commended his soule to God, hee drunke the confection. And as hee was in trauaile of death, one of his Disciples, said, O Socrates full of wit, yet teach vs somewhat while thy speech lasteth, to whom hee answered, I can teach you no otherwise now dying, then I taught you in my life time. Thus finished he his most godly life, being seuenty yeeres old. His godly sayings shall be spoken of in their places.

Of Seneca. Cap. LII.

Seneca the Philosopher, an excellent well learned man, was borne in Corduba, and therefore called Cordubensis: he was scholler to Stratus the Scotch, and was Lucan the Poets countryman. Hee flourished at Rome in the time of the Emperour and Tyrant Nero, whom he taught in his youth in learning and manners, which afterwards was cause of his death. In the time of this Seneca, Peter & Paul came to Rome and preached there: and when many of Nero the Emperours house gathered together to heare Paul, Seneca among the rest, was familiar with him, and delighted so much to heare the diuine seruice, & wisdome which hee saw in him, that it grieued him to be separated at any time from his communication, insomuch that when hee might not talke with him mouth to mouth, hee vsed communication by Letters oft sent betweene them. He read also the writings and doctrines of Paul before the Emperour Nero, and got him the loue and fauour of euery body, insomuch that the Senate wondered much of Paul. This Seneca was a man of very chaste life, and so good, that S. Hierome numbred him in his bed-roll of Saints, prouoked thereto by his Epistles which are entituled, Seneca to Paul, and Paul to Seneca. After he had liued vnto a middle age, hee was slaine by Nero the Tyrant, two yeeres before Peter and Paul suffered their glorious Martyrdome: for Nero on a day beholding him, and calling to minde, how hee when hee was his Master did beate him, hee conceiued hatred against him, and being desirous to reuenge himselfe,

himſelfe, & to put him to death, gaue him licence to chooſe what kinde of death hee would: Wherefore Seneca ſeeing that his tyranny could not bee appealed, and ſuppoſing that to dye in a bayne was the eaſieſt kinde of death, deſired to bee let bloud in the baynes of his arme, and ſo dyed: which death (as ſome thinke) was ſore-ſhewed in his name Seneca, that is to ſay, Se necans, which ſignifieth in Engliſh, A Killer of himſelfe. He wrote in his life time, many good bookes, out of which ſhall bee picked ſome of the moſt pithy ſentences, both of Precepts and Counſels, and alſo of Prouerbes, Adages, Parables, Semblables, which in their places hereafter ſhall follow.

Of Sigiſmund Emperour. Cap. LIII.

SIgiſmund was the ſonne of Charles the fourth, King of Boheme, and of Hungarie: hee was ordayned Emperour, and was a prudent, wiſe, learned and noble Prince in perſon and countenance of ſuch Maieſtie, as was comely and meete onely in a great Monarch, & Ruler of the world. But in warre and deedes of armes vnfortunate: for hee was oftentimes ouerthrowne & chaſed of the Turkes and other enemies. And for that he was King of Boheme, he had it by ſucceſſion after the death of his brother Vinceſlaus. He raigned twentie and ſeauen yeeres, and departed this life.

Of Thales Mileſius, Cap. LIV.

THales (as ſaith Herodotus, Democritus, and Duris) had to his father a noble man, called

Examius, & to his Mother Cleobulina, of the stock of Cadmus and Agenor. And was borne (saith Plato) vnder Damasius Prince of Athens, and is the first that euer was called a Sage, or wise man. He flourished at Miletū, what time Oseas was Iudge of Israel, and Romulus Emperour of Rome: what time Senacherib King of the Caldees, sent the Assyrians to inhabit Iewry which by the counting of Eusebius was the 4550. yeere from the creation of the world. This Thales was very well learned both in Astronomie and Physicke, and wrote many worthy workes, and was a Citizen of Miletum (as Phalerius writteth) & was come of a noble linage, who after hee had dispatched his businesse belonging to the Common weale, gaue himselfe to the searching of naturall causes, and surely hee was a profitable Counseller to the common weale: for when as Crœsus demanded to haue had his fellowes he would not grant to it, which afterward when Cyrus had gotten the victory, was cause of sauing their Citie.

Heraclitus saith, that hee liued solitarily: but some say, hee tooke a wife, and had a childe called Cidistus: but others say that he liued chast all his life long: and when it was asked him why hee would not get Children, he answered, because he would not be bound to loue them. When his mother cryed on him continually to take a Wife, he would say he was too young, and afterward when his youth was past, and his Mother still importunate, he would say, it was out of season and too late. Hee would say alwayes he was bound to thanke Fortune, but for three causes chiefely: first because hee had reason, and was not a beast: secondly, because he was a man, and not a woman: thirdly,

thirdly, because he was borne a Grecian, and no Barbarian.

He said there was no difference betweene death and life, and being therfore asked why he died not: because (quoth he) I should then make a difference when he was asked whether GOD knew mens euill workes: yea, (quoth he) & their thoughts too. To an adulterer that asked him whether he might sweare that hee was no adulterer, hee said, periury is not worse then adultery. When he was asked what thing was hardest, he answered a man to know himselfe: and what was easiest, he said, to admonish others: what was sweetest, for a man, saith he, to vse that he hath: what is God, that which lacketh beginning & end: and when he was asked what was the rarest and seldomest seene thing, hee answered, an old Tyrant a seldome seene thing indeede, for God either taketh them away before they be old, or else then their old age changeth their hearts. Being demanded how a man might best suffer aduersity, to see (saith he) his ēemies in worse plight then himselfe. It was asked him how hee might liue best, and most righteously, to which he answered: in flying those things our selues which wee reproue in others. Being asked who was happy, hee said, hee that hath his bodily health, is fortunate in riches, not of a vaine minde, but learned. These are part of his wise answers: his precepts, prouerbes, and semblables shall be spoken of in their places.

This Thales (as witnesseth Appollodorus) liued seauenty eight yeeres: Socrates saith ninety yeeres and that he died in the eight and fifty Olimpiade, and flourished in Cæsars time, to whom he promised that hee would cause the River Alin to run ic

backwards against the streame. There were many more of this name, as testifieth Demetrius, Durius, and Dionisius: But this Thales Milesius the sage, being old and worne with age, dyed of heate, whiles he beheld a triumph. Some say, that as he went forth of his house to behold the Starres, he fell downe sodainely into a pit, and was therefore mocked of an old wife that hee kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heauen, when thou canst not see such things as are before thy eyes?

Of Theopompus: Cap. L V.

THeopompus was an historiographer after the time of Herodotus and Thucidides: hee was also an ancient Poet, and a King of Lacedemonia.

Of Tyrannus, otherwise called Theophrastus. Cap. L VI.

THeophrastus Eresius, as sayth Athenodorus, was a Fullers son and was first an hearer of Leucippus, a citizen of his owne Country: Afterward when hee had also bin an hearer of Plato, hee got him to Aristotle, whose successor hee was in keeping of his schoole after his departure vnto Chalcides. He was a man of exceeding wisdome, and of singular study, & Schoole master (as saith Pamphila) of Menander, the Writer of Comedies: he was a very friendly man, and gentle to be communed with. Cassander tooke him to him, and Ptolomeus sent for him: He was so beloued of the Athenians,

Athenians that when Agnonides had accused him of hereſie, they would haue killed him for his accuſation. There came from all places to heare him at leaſt two thouſand men, who became his ſcolers, all which notwithſtanding, hee was neuer the prouder or higher minded, but continued one in vertuous humbleneſſe. In his time Sophocles, Amphicides ſon, made a Law, that no Philoſopher ſhould keepe Schoole vpon payne of his life, without the agreement and decree both of the Senate and the people: wherefore he with many moe of the Philoſophers departed for a time: but the yeere following, when according to their good order Philo called Sophocles to the account of his doings, they returned againe, and the Athenians abolished the Law, and fined the maker thereof in fiue Talents, and reſtored to Theophraſtus the regiment of his Schoole. And whereas before time his name was Tyrannus, Ariſtotle named him Theophraſtus, becauſe of his diuine and witty vtterance. He vſed oft theſe notable ſayings: That we may better truſt an vnbridled horſe then a diſordered word. Time is the moſt precious experience. He died being toureſcore and fiue yeares old, when hee had a while taken himſelfe to eaſe. When his Scholers before his departure, aſked if hee would command them any thing, hee ſaid I haue nothing to ſay vnto you, ſaue that this life makes many things ſeem ſweet through the ſhew of glory, but wee all dye as ſoone as we enter into this life; for nothing is more vaine then deſire of glory: but endeuour to be happy and bleſſed, and either regard not the performance of this precept, becauſe the labor therof is great, or elſe diligently endeuour to follow it, for thereby you ſhall attaine

exceeding

exceeding great glory. Moreouer, the vainenes of this life is greater then the profit. But seeing I am not able to counceil you what to doe, consider you among your selues what is best to doe. As he thus said, he gaue vp the ghost. The Athenians kneeling before him after his death, worshipped him openly. He wrote many notable workes, whereof at this day wee haue but a few, too many good things haue been lost through negligence of men, and iniury of time. He dyed very rich, as may appeare by his testament, which Laertius hath written out at length: with diuers other things, which to auoyd superfluity, I haue omitted. His vertuous sayings shall follow in their places.

Of Xenophon. Cap. LVII.

XEnophon, the Son of Grillus, was borne at Athens: he was shamefast & exceeding beautifull. It is said that Socrates met him in a narrow lane, & would not let him passe till he had answered him to diuers questions, & when he asked him wherein men were good and bad, whereat hee stayed and could not tell; Socrates said, come with me and learne: and so he did, vntill such time as he went to Cyrus, whose fauour hee obtained, and became in great reputation with him, and wrote all his acts. He had a woman called Philecia, which followed him, by whom hee had two children. Hee had much trouble in his life, and was banished, & fled from place to place till hee came to Corinth, where he had an house. And when the Athenians entended to succour the Lacedemonians, hee sent his two Sons, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which battell

battell Diodorus returned, without doing any great feate: but Grillus fighting manfully among the horse-men, dyed about Mantua. And when Xenophon (who was offering Sacrifice with his crowne on his head) heard that his son was dead, he put off his crown: but when he afterward heard that he dyed fighting valiantly, he put it on againe, not so sorry for his death, as ioyfull of his valiantnesse. He died at the Citie Corinthum, as saith Demetrius, being very old: a man both good and valiant, expert in riding and hunting, & greatly skilled in martiall affaires, as appeareth by his workes. He was also religious, & much intentiue about sacrifice, & was a follower of Socrates. He wrote xl. bookes, intituled euery one by a sundry name: and Thucidides works, which by negligence were lost, hee brought to light. And was himselfe so pleasant in his stile, that hee was called the Muse of Athens. There were more of this name, of whemth is is the chiefe, whose good sayings & precepts hereafter shall be touched.

Of Xenocrates. Cap. LVIII.

XEnocrates, the Son of Agatheos, was borne in Calcedony, hee was Platoes Scholler euen from his youth. He was blunt witted & slow insomuch that Plato speaking of him and Aristotle, would say, that the one had need of the spur, and the other of the bridle. Hee was graue and earnest, and dry in his communication. He was much in the Schooles, and if at any time he went into the Towne, boyes and foolish people would cry after him for the nonce to anger him. He was so chaste, that when some of purpose had hyred an harlot

harlot to meddle with him, who lying with him many nights could not obtaine her purpose, shee said hee was an Image and no man. When his fellowes once cast unto his bed Lais (which was at that time the fayrest strumpet in Athens, when she would entice him with her whorish conditions hee cut a part of his owne members, because shee should not overcome him. Being sent with other Ambassadours to Philip, when all the rest tooke rewards and banketed, with him, hee would not: Insomuch that when Philip many times would talke with him, hee refused. For which cause Philip admitted him not for an Ambassadour And when hee, with the rest of his fellowes, was returned to Athens, they said that hee went with them in vaine: and when (according to the lawes) he should therfore pay to forfait, he counselled the Rulers to take good heed to the Common weale, saying, that Philip with gifts had corrupted all the other Ambassadours, but could not make him grant by any manner of meanes, which they hearing, esteemed him more then euer they did before. Being sent another time to Antipater to redeeme the prisoners which he had taken in battell, Antipater desired him to dine with him, which he denying, said, I came not to dine and banket, nor to take pleasure with thee but to redeem my fellows from the sorrowes which they suffer with thee. And when Antipater heard the wisedome, and saw the constant mind of the man, he gently entertayning him, deliuered his prisoners. When Dionisius in his presence sayd to Plato; some body shall take from thee thy head, hee said, that hee shall not, except they take away thine first. Hee liued holily, & wrote exceeding many goodly works, and

dyed

dyed being foureſcore and two yeeres old. His good counſels ſhall be ſpoken of in their places.

Of Zeno Eleates. Cap. LIX.

ZEno Eleates, the ſon of Piretus, by adoption became Parmenides ſon: hee was of body large and tall, and learned of his adopted father his Philoſophie, wherein he became ſo excellent, that as Plato and Ariſtotle ſay, hee was the firſt deuiſer of Logicke. He was a noble man both in gouerning the Common-weale, and alſo in teaching of Philoſophy. There was in his time one called of ſome Nearchus, of others Diomedes, which vſurped the gouernement of the Countrey, and there according to his luſts, without reſpect eyther of Law or Iuſtice, vſed all points of Tyranny. Wherefore Zeno with others conſpiring to put him downe or driue him thence, were preuented of their purpoſe, & Zeno taken. And when the tyrant inquired of him what confederates & prouiſion of weapons they had, hee minding to make him affraid, confeſſed that al thoſe whom the Tyrant truſted moſt, and took for his chiefeſt friends, were of counſell in his conſpiracie. And when hee told him certaine things openly of ſome of them, he fained that he would ſecretly ſhew him greater matters. And when the tyrant therfore went neere him, and bowed his head to him, he with his teeth caught him by the eare, or (as Demetrius ſaith) by the noſe and left not his hold till hee tare it quite away. But when the Tyrant, the more incenſed herewith, brought him to the racke, as ſaith Antiſthenes, hee would confeſſe nothing more then what he did at the firſt. Wherefore, as ſaith Hermippus,

hee

he was by the Tyrant put into a morter of stone, and there pounded with a pestle to force him to bewray his confederates.

And when he was therewith almost killed, hee cried out to the people, fie vpon you cowards, that yee can suffer a Tyrant, the destruction of your countrey, thus to deale with you, and though nothing else might moue you, me thinkes this cruelty which I sustaine of him for my countries sake, and yours, were sufficient. And when hee had so said, because hee would confesse nothing, he bit off his owne tongue, and spat it out in the tormenters face, who therefore killed him, as Hermippus saith. But Antisthenes saith, that the people moued partly with his words, but more with his manhoode & grieuous torments, fell immediatly into a rage, and with stones killed the Tyrant. Hee despised all pompe and glory, & for iustice & truth sake, suffered all kinde of torments. When men rayled at and slandered him, hee would be angry, and when diuers Philosophers would therefore reproue him, he would make this answere: if I should not be moued with reproaches, then should I neither delight in praises. His other sayings shall be noted in their places.

The summe of all.

In this first Booke of Philosophers I briefely declared,
The right order of their liues and godly conuersation:
Whose examples of vertue ought ioyfully to be embraced,
And to be followed of all men without exception.
Their counsels are comfortable in euery condition,
And next diuine Scriptures there nothing is more true,
Then their godly doctrine, to leade men to vertue.

THE

THE SECOND BOOKE.

Of Theologie Philoſophicall. Chap. I.

BEcauſe the name of Philoſophers, or Heathen, is a thing very odious to ignorant eares, who will not only ſuſpect, but alſo deſpiſe whatſoeuer the Heathen teach, taking them for Infidels and miſſe-beleeuers, therefore I thought it good before I came to their Precepts, to ſhew their opinion concerning religion, that it may be knowen what they beleeued of GOD, of themſelues, and of his workes: all which they themſelues call philoſophy: for no doubt the common-weales wherein they dwelt, had ſundry Religions, and thoſe moſt vile and ſhamefull: ſome worſhipping their owne deuices, as Idols and Images of men, beaſts, diuels, and other things: Other ſome the Creatures themſelues, as Spirits, Diuels, Sunne, Moone, Starres, Elements, Men, Serpents, Onions, and other like, and with fond and deteſtable Ceremonies, ſeruing them with drunkenneſſe, lechery, and ſacrifice of all kindes of Cattle and Fowle: yea murdering children, men, and women; yea, euen their owne ſelues to doe their Gods homage. But the Philoſophers of whom I treate, although for feare, obedience, and quiet ſake they ſeemed to doe as the common people did, yet they knew by the ſearch of nature, that there was but

one

one God, and that al their religions were wicked and abhominable. And therefore some of them cryed out vpon them, and rather suffered death, then agreed to allow them, as for example, Socrates, whose life you haue before in Fol 33. For as S. Paul saith the consideration of the Creatures which they saw, draue them to confesse there was a Creatour, who as by his wisedome and power hee had ordained all things, so by his prouidence and goodnesse, ordered and preserued them. They perceiued also that there was in themselues a reason and minde, which attained to the knowledge of God, and had power to comprehend and command Spirits, which sith they be immortall, their soule must needes also be immortall because it had power ouer immortall things. But although they knew God and themselues in this wise, yet ouercome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatry, for their bodily commodity, following the iust and sensuality of the flesh. But none of these heathen Philosophers (or sure very few) were of that sort, but like true, wise and constant men, both knew God and serued him with purtie of life, which is his true seruice: whereof what they thought, & what they taught is declared in this Booke, which I call their Theologie, because it concerneth specially their doctrine of God, which when it shall be read and duely considered I doubt not but the odiousnesse of their heathen names shall so little trouble any man, that their precepts shall the rather bee accepted, considering that they be both honest and naturall, and come from such men, whose heathenishes doe staine in vertuous perfections (I am

so ry

sorry to say it, but more sorry to see it, your honest profession that now be or ought to be Christians.

Of God, of his Workes, of his Mercy, and Iustice. Cap. II.

The order of all things that are visible in this world, declareth that there must needes be one principall cause and beginning, which we call God, and also that the same order cannot bee without prouidence, and one perpetuall Gouernour. Aristippus

That is God which lacketh beginning and ending: which God, being made of none, hath by his owne power created all things. Hermes.

God is the beginning of all things.

He onely is to be knowne and taken for a God which is not onely a creator, but also a comforter, a preseruer, a sauiour, and a deliuerer. Plato.

There is a God that doth rule and gouerne all things, who maintaineth the course of the Starres, the changes of times, the alteration and order of things, beholding both sea and land, & who playnely seeth both the liues and doings of all men. Cicero.

There is a liuing God, who onely knoweth, who only remembreth, who fore-seeth, gouerneth, and moderateth all things, and: hee it is that liueth for euer Cicero.

There is no kinde of men so rude, or so dull, who though they be ignorant what God we ought to haue, yet that knoweth not there is a God.

This seemeth to bee a most sure and principall occasion why we should thinke there is a GOD because that there is no Nation so sauage and bestiall, nor any man so barbarous and rude,

whom the opinion of God hath not truely touched.

He ſurely is vtterly mad, who when he looketh vp into heauen, doth not thereby know that there is a God: or thinketh thoſe things to be done by chance which are made by ſo great power, the order and alteration whereof no man is almoſt able by any Art to conceiue?

What can be ſo plaine and manifeſt, when we looke vp into Heauen, and behold the Sunne, the Moone, and the Starres ſhining with glory in heauen; as that there is ſome God who ruleth & gouerneth them?

Let all men in this bee truely perſwaded, that God is the moderator & gouernor of all things, & that all things alſo be done by his onely power, and appointment, and that hee it is, who moſt clearely beholdeth euery man, both what he doth, and what hee admitteth in himſelfe, with what minde and godlineſſe hee doth loue and fauour religion, and that hee hath alſo a regard both of godly and wicked men.

Plato God is without any body, inuiſible, and alſo immortall: whoſe forme cannot be comprehended with the eyes of mortall men, nor yet deſcribed by any ſenſible knowledge.

Plato GOD in power is in all things, and in euery part of the world, & by his prouidence all things are preſerued, gouerned and moued. And he himſelfe is of none other cyther moued or gouerned, but is the firſt comprehenſible mouer.

God is the principall and chiefeſt God aboue all nature, whom all creatures honour and looke for.

The diuine nature & ſubſtance of God ſuffreth neyther

neyther change nor end: for it is both immutable and infinite.

In God or about God, can be no euill: therfore all euill is far from God: for all goodnesse proceedeth from him, and he is the onely fountaine and principall goodnesse. Plato.

God as he is almighty, so may he worke in all things after his owne minde and will, except in Iustice.

There is nothing that God cannot bring to passe; and that without labour and trauaile.

God is all goodnesse, all charitie, all loue.

The God immortall hath made all things communicable to men mortall, except immortality, and therefore hee is called immortall, because he neuer dyeth; and wee also bee called mortall and fayling, because wee all take an end. Mar. Aur.

God the author of all goodnesse, hath created all things good

God is carefull for all, as well small as great. Plato.

God is pitifull, for though hee giueth vs paine yet he keepeth the fault close. Mar. Aur.

In all thy troubles commet thy selfe onely and altogether vnto the most high and mighty God, and feare not men that threaten, nor trust men that speake fayre, but trust him that is mercifull, true of his promise, and able to make his word good.

To looke for no helpe of man bringeth the help of God to all them that seeme to bee ouerthrowne in the eyes of the wicked.

Onely God forgiueth & pardoneth vs our sins.

God knoweth and seeth both the deedes and also the thoughts of all men, from whose knowledge nothing may be hid. Peter Lumbert

Diogenes. God presently beholdeth all things.

God knoweth all men, hee loueth the iust, and hateth them that worke wickednesse.

Hermes. No man may escape the iust iudgement of God

Alex.Seu. God is our onely Iudge: who being in heauen faileth not to punish al them that abuse his image,

Photion As God findeth thee to be when he calleth thee, so doth hee iudge thee.

God is so righteous that his fierce and cruell Mar.Aur. chastisemenes neuer fal vpon the earth, but by our owne cruell shrewdnesse: and our secret sinnes in such wise awaketh vs, that wee acknowledge to haue but iust and due punishment.

Hermes. God will reward euery man according to his workes.

Mar.Aur. The iust God neuer appeaseth his ire against vniust men, except the requirers be vtterly innocent and meeke: God is so iust, that hee will not giue iust things but by the hands of iust men.

Diogenes. If thou wouldest obtaine any thing of God, frame thy workes according to his will.

Pithagor. Desire nothing of God saue that which shall be rightfull, for hee will grant nothing vniustly asked.

Socrates. Be carefull in such things as appertaine vnto God.

Though God exalt thee in this world, bee not Anachar. proud, nor despise any man therefore, nor thinke not thy selfe better than another: but remember that God by creation hath made all men alike.

Antisth. Forasmuch as all men, although they be great sinners, receiue daily great benefits of God, they are therefore much the more bound to thanke him for his grace, and most heartely to aske him forgiuenesse for their sinnes and trespasses.

God

God greatly esteemeth vertuous people, though in the world they be little set by. Socrates.

All the world is the Temple of God.

A good man is the similitude of God.

When thou wilt fast, purge thy soule from filth, and abstaine from sinne, for God is better pleased therewith, than with abstaining from meates. Hermes

Seuen things are to be noted concerning God: The first is, let man neuer leaue Gods help for any mortall maus, lest that God depart from him in his greatest necessity. The second is, that it more auayleth to rest vpon the helpe of the immortall God that is in heauen, than vpon all the mortall men in the whole world. The third is, that men should beware to displease God, for the ire of God doth much more damage than the enmity of all men. The fourth is that God neuer forgetteth man at any time, except God be forgotten of him a thousand times. The fift is, that God doth suffer that one should be persecuted of another that is euill, if he haue first persecuted one that is good. The sixt is, if men will haue God fauourable vnto them in time of war, they must serue him in time of peace. The seauenth is, that God is a pitifull God, not sending to any Realme any kind of extreame chastisement, except it be for some extreame offence committed in the same Realm. As God is full of mercy, so is he also a iust God. As well in aduersity as in prosperitie, reioyce and thanke God. Mar. Aur.

God supplyeth where our power lacketh.

Be mindfull of God, for the remembrance of him keepeth men from euill. Photion.

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

The summe of all.

God is a substance, euer durable,
Eterne, omnipotent, merciſull and iuſt:
Which guideth all things in order conueniable,
A God, in whom each man ought for to truſt.
Who by prayer giueth grace to mortifie our luſt,
In whoſe feare and loue all that here ſhall endure,
Shall after this life of a better life be ſure.

Of Man, and what he is. Cap. III.

Chilo. There is nothing ſo hard a matter, as for a man to know himſelfe: for we bee ſo blinded with ſelfe-loue, that we flatter our ſelues in many things.

Agapetus Let vs learne firſt of all this commandement of God, Know thy ſelfe, & let vs follow it: for he that knoweth himſelf ſhal know God, & he that knoweth God, ſhal be made like God. He ſhal be made like God, that is worthy gods fellowſhip: he is worthy of gods fellowſhip, that doth nothing vnworthy of god, but thinketh on godly & heauenly matters & ſpeaketh that he thinketh, & doth that he ſpeaketh.

Pithagor. Thou ſhalt know thy ſelfe according to Gods commandement, if thou conſidereſt what thou art, what thou wert, & what thou ſhalt be: by this laſt both the firſt are knowne, becauſe the laſt is moſt euident. Thou knoweſt thy body ſhall putrify and become earth, then was it earth before it was thy body, for looke wherein any thing ceaſeth, thereof be ſure it had the beginning. And ſeing that neyther in, nor with the earth of thy body is any wiſdome, diſcretion or knowledge left after thy death it is euident that thoſe things (which whyle thou

wert

wert alive were in thee) came not of the earth, for whatsoeuer commeth naturally of any thing, is so toyned therewith, that it cannot be seuered. And therefore the growing and sensible moouing life that came of the earth, remaineth so with it, that by putrifaction plants and wormes doe engender thereof, which encrease, moue and feele as thou didst, but wisedome, discretion, or knowledge they haue not: whereby thou mayest know thou hadst them from some other thing, and not of the earth or bodily mixture. If wisedome, discretion, or knowledge came not of the body, then seeing they be the best things in man, then must they come of a better thing. And better than the elements (whereof man is made) is nothing sauing God, and the spirit and power proceeding from God. Then is thy reason or soule, (which I call knowledge, discretion and wisedome,) eyther of God or his spirit, and so of it selfe immortall and incorruptible.

Man is a creature made by God of two parts, of a soule euerlasting, immortall, of substance materiall, wherein is reason, wisedome, and knowledge: and of a body, fraile and corruptible, made of the foure Elements, whereof commeth life, lust, and senses. Plato.

Because God made man to his owne likenesse and similitude, he therefore loueth him according to the common Prouerbe: All things loue that which is like themselues. Plato.

Mankinde, whom God hath only endued with the great gift of wit, vnderstanding & reason aboue all other creatures, may not (most of all) sith sit or abide in this grosse appetite to trauail for nothing else, but for pleasures and profits of this fugitiue and vaine world, but inuring slowly Tullius.

the heauenly guide of our nature, must bee led to the desire of truth, honour and seemelinesse: wherewith the more that wee be decked, adorned, and beautified, the further off we shall be from the brutishnesse of beasts, and approach the neerer vnto the nature diuine, which of it selfe is onely most excellent, and therefore most specially to be embraced.

Tullius. As all things (whatsoeuer they be) that are bred vpon the earth, are all created & bred for the commodity and vse of man: so man for the commodity of man is begotten into the world, that they may, (as men among themselues should) be helpers one to another.

Aristotle. Man is the paterne of frailty, the spoyle of time the play of Fortune, the image of inconstancy, the tryall of enuy and misery, and all the rest of him fleame and choller.

Herodot. Miseries haue power vpon man, not man vpon miseries.

Democrit. There is no stablenesse in ought that belongeth to man, but all things are guided with a disorderly course, men neuer can almost finde any good thing, seeke they it neuer so diligently, but euill things fall vpon them vnsought for.

Socrates. The chiefe cause of all euils that happen to man is man himselfe, for hee through his greedy lusts and desires troubleth both himselfe and all other creatures.

Hermes. O man bakinde more cruell then wilde beasts: all things hate thee, because thou destroyest all things: death watcheth ouer thee euery houre: if thou flyest into the earth, wolues and wild beasts will deuoure thee, if thou climest into the trees,

Birds

Birds and wormes will assault thee: if thou take the water, the Crocodiles and Ewts will destroy thee, which beasts nature hath swiftly ordained, to take vengeance vpon vniust men.

Men dwelling vpon the earth, glad of reason, able to talke, and hauing soules immortall, their members subiect vnto death, they are both of merry and carefull minds, they haue brutish and vile bodies, not like in all conditions, but all like in errors: all of peeuish boldnesse, liuing in hope, paine in labour, brittle of fortune, euery one mortall, and yet euer continuing together their whole kind, by mutuall succession of their brood, changeable, their time euer flying away, long before they bee wise, soone dead, soone forgotten, and in their liues are neuer sufficiently contented. Apuleius

Man is vncertaine of any thing all his life, finding nothing that he may leane or trust vnto, hee wanders euer among doubtful chances, with vain hope alwayes comforting his minde, for no man knoweth certainly what shal betide him, or where hee shall leaue his carkasse. Thales

Man is onely a breath and shadow, and all men are ignorant, and as fraile and vnconstant as the shadow of smoake. Eurip:

God hath so ordained for mankinde, that wee must liue in care: for among all things that liue and creepe vpon the earth, none is more miserable then man. Homer.

All beasts are happier and far wiser than man for behold the Asse, of beasts no doubt most miserable yet hath he no harme through his own fault saue what doth hap him by nature, but we beside our naturall euils, procure our selues many other for wee bee sorry for euery misfortune, angry for euery Menander

euery euill word, if any strange thing happen wee are amazed, and afraid of euery shadow.

Bias. Griefes, opinions, greedy desires, & lawes are euils of our owne procuring, not sent by nature.

Diogenes. Men in the beginning accompanied themselues together, and builded Townes to saue them from wild beasts: but now contrary, for their safegard they are glad to flye all company and to liue in the wildernesse, safer abroad among wilde Tigers, then in any Towne among tame Officers.

Plato. All men are by nature equall, made all by one workeman, of like mire, & (howsoeuer we deceiue our selues) as decre vnto God is the poorest begger as the most pompous Prince liuing in the world.

Herodot. To them that bee greatest in worldly wealth, the greatest mischiefes euer approach.

Seneca. It may chance to ech man, that chanceth to any

Hermes. My son, the ends & disposition of all things are in the hand of Almighty God, & hee ordereth them as he list, man hath no power ouer his life, but we liue like beasts, alwaies ignorant, doing & suffering that God hath appointed, notwithstanding we comfort our selues full with good hope & confidence

Plato. There bee in euery man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion coueting only good things. Betweene these twaine, there is continuall strife in man, and when the opinion hath the mastery, it maketh a man sober, chast, discreete, and quiet: but when desire getteth the vpper hand, it maketh him a lecher, a rioter, a surfetter, a brauler, couetous and vnquiet.

ocrates. Woe be to him, which contemning the excellency of his owne nature, and the dignity that is in him

serueth

seeketh only his bodily lusts, defiling his owne soule, through his vile desires & beastly delights.

Nature is a certaine strength & power put in- Augustine
to things created by God, who giueth to each thing that which belongeth vnto it.

The nature of a man (properly of it self) is, nei- Aminta
ther apt to keepe measure in displeasure, nor yet in gladnesse and pleasure. for he is driuen by the violence of affection, sometime with pitty, & sometime with fury, & his desire present both gouerne him. Zeno.

He ceaseth to be a man, & is indeede but a brute beast, that leaueth the rules of reason, and giueth his mind onely to the fulfilling of his bodily lusts.

The summe of all.

Man that consisteth of body and soule,
Is Gods good creature, specially made
To know his Maker, also to controule,
Such lusts in flesh as Elements perswade:
A beast, if that his life be beastly led,
An earthly God, if voide of hope and hate,
He liues content, and knows his owne estate.

Of the Soule, and gouernement thereof. Cap. IV.

The most precious and excellent thing that Hermes.
God hath created here on earth, is a man, & the richest thing to him is his soule and reason: by which he keepeth iustice, and eschewth sinne. Solon.

The soule is an vncorruptible substance, apt to receiue either ioy or paine, both here or elsewhere Plato

By the Iustice of God the soule must needs be immortall, and therefore no man ought to neglect it, for though the body dye, yet the soule dyeth not.

The

Socrates. The soules of the good shal liue in a better life, but the euill in a worse.

Pithagor. When a reasonable soule forsaketh his diuine nature, it becommeth beast-like and dyeth. For although the substance of the soule be incorruptible, yet lacking the vse of reason, it is imputed dead, for it looseth the intellectiue life.

Plato. If death were the dissoluing both of body and soule, then happy were the wicked, which being rid of their body should also be rid of their soules wickednesse: but forasmuch as it is euident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dyeth carrieth nothing with it, but her vertue and learning, and hath it selfe none other help, wherefore all such as for the multitude of their sinnes, and mischiefes are hopelesse, and such as haue committed Sacriledge, slaughters, with such other like wickednesse, the iustice of God and their owne deserts damne vnto euerlasting death, from which they shall neuer be deliuered But such as haue liued more godly than other, being by death deliuered from the prison of the body, shall ascend vp into a purer life, & dwell in heauen euerlastingly.

Leginon. The Immortality of the soule excludeth all hope from the wicked, and establisheth the good in their goodnesse.

Socrates Boetius. The soule that followeth vertue shall see God

The soule despiseth all worldly businesse which being occupied about heauenly matters, reioyceth to be deliuered from these earthly bands.

Aristotle. The delights of the soule are to know the matter, to consider the workes of heauen, and to know her owne estate and being.

A cleane soule delighteth not in vncleane things. Solon

The night seemeth tedious vnto a man and darke, how much rather a soule destitute of the light of God, and darkened with sin? The goodly beauty of the body pleaseth the eyes, but how pretious a thing is the beauty of the soule.

A deformed visage seemeth an vnpleasant thing, but how odious a thing is a minde spotted and defiled with vices? So onely shall the soule happily depart from the body at the last end, as afore hand shee hath diligently (through true knowledge) recorded and practised death: and also hath long time before, by the despising of things corporall, & by the contemplating & loue of things spirituall, vsed her selfe to be (as it were in a certaine manner) absent from the body. Socrates.

The Soule knoweth all things: wherefore hee that knoweth his soule, knoweth all things: and hee that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good soule, but to the euill much teaching auayleth not. Plotinus.

The well-disposed Soule loueth to doe well, but the euill desireth to doe harme. Seneca

The good Soule grafteth goodnesse, the fruit whereof is saluation, but the euill planteth vices, whose fruit is damnation. Boetius

The good soule is knowne in that it gladly receiueth truth, and the euill by the delight that it hath in lyes.

The Soules of the good bee sorrowfull for the workes of the wicked.

A good soule hath neither too great ioy, nor too great sorrow, for it reioyceth in goodnesse, and it sorroweth in wickednesse: by the meanes whereof, Pithagor.

when

when it beholdeth all things, and seeth the good & bad so mingled together. It can neyther reioyce greatly, nor be grieued with ouer-much sorrow.

Plato. Soules be lost that delight in couetousnesse.

Who so desireth the life with the soule, ought to mortifie it with the body, and giue it trouble in this world.

Hermes. It is better for the soules sake to suffer death, than to loose the soule for the lout of this life

Hermes. While the soule is in company of good people, it is in ioy: but when it is among the euill, it is in sorrow and heauinesse.

Hee is in great danger that looketh not to his Soule.

Sickenesse is the prison of the body, & sorrow the prison of the soule.

Socrates. A wise man ought to looke more carefully to his soule than to his body.

It is better to haue a Soule garnished with vertue and knowledge, than a body decked with gorgeous apparell.

Wisdome, vertue, and vnderstanding, are the garnishings of the soule.

Pithagor. Order thy selfe so that thy soule may alwayes bee in good estate, whatsoeuer come of thy body.

Dispose the Soule to all good and necessary things.

Plato. Euill men by their bodily strength resist their misfortunes: but good men, by vertue of the soule suffer them patiently, which patience commeth not by might of arme, by strength of hand, nor by force of body, but by grace of the soule, by which wee resist couetousnesse, and other worldly pleasures, hoping to be rewarded therefore with eternall blisse.

Blessed

Blessed is the soule that is not infected with the filthinesse of this world.

The vanities of the world are an hinderance to the soule.

Woe be to the sinfull soule that hath no power to returne to her owne place, whose filthy works of bodily pleasure doe hinder her from the blissefull state, & keepeth her downe from the presence of God. Plato

No dead carrion so loathsomly stincketh in the Nose of an earthly man, as doth the abhominable and dead stinking soule of man in the presence of God.

The soule of man is dead, & hath left both his life, his beauty, & sweetnesse, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthy communication, and such like.

If the soule of Man (through sin) be once dead it is neuer againe reuiued, but by the onely meere grace and mercy of the most gracious and liuing God: whose vengeance (by his iustice) still wayteth the destruction of wicked and willful sinners.

As the body is an instrument of the soule, so is the soule an instrument of God. Plutarch.

The body was made for the soule, and not the soule for the body.

Mans soule being decrept or taken of the portion of Diuinity called Mens, may bee compared with none other thing (if a Man might lawfully speake it) but with God himselfe. Tullius

The minde of man is not a vaine, or idle substance of Man, but is a liuely substance, which endeauoureth it selfe fully to set forth and expresse in word whatsoeuer it doth contayne in it selfe (by the meanes of the Spirit) which is (as it were)

were) the conduite whereby the word is brought forth, from the deepe secret parts of the minde,

Cataline We vse specially the rule of the soule, and seruice of the body: the one wee participate with God, and the other with beasts.

Socrates The Soule passeth out of this World more swiftly then any bird that flyeth.

Diogenes Looke how much the Soule is better then the body, so much more grieuous are the diseases of the soule than the griefes of the body.

The soule cannot but euer liue, it hath none end of liuing: yet we may say that the soule liueth, and dieth: It liueth in the grace & fauour of God, and dyeth in the malice of the deuill.

The soules life is the light of vertue, and his death is the darkenesse of sinne.

The summe of all.

Of all the good creatures of Gods creating,
Most pure and precious is the soule of man;
A perfect substance at no time abating,
Which with the body passion suffer can,
In vertue ioyous, in vice both woe and wan:
Which after death shall receiue the reward
Of workes, which in life time it most did regard.

Of mans life, how full of miseries and wretchednesse it is. Cap. V.

Hermes LIfe is nothing else, but as it were a glue, which in a man fastneth the soule and body together, which proceedeth of the temperament of the elements, whereof the body is made, which if it bee not violently melted before through our

one

owne distemperance, or loosed with the moisture of our owne merits, or sodainly consumed with the loue or hate of God, weareth away through age of the body, and so at length comes to nothing.

Life is a bridle and miserable fetter, which chaineth the pure and euerlasting soule, to the vile, sinfull and corruptible body. Plato.

Life is of his owne nature a grieuous thing most miserable, and full of innumerable cares, Menander

Life is a perilous passage, for we be therein troubled with stormes & tempests, far more miserable than those that make ship-wracke: for we saile as it were in the Sea, alwaies in doubt, hauing Fortune our liues gouernor, some hauing prosperous winde, other some contrary: but we arriue altogether at one hauen, vnder the ground. Socrates.

O life, how may a man get from thee without deaths helpe? thy euills bee infinite, and yet no man is able either to auoid, nor yet to abide them. Onely the Sunne, the Moone, the Starres the Sea and Land are pleasant, because they are by nature beautifull, all other things are doubtfull and grieuous. And if any good thing happen to any man, he feeleth also therewith tribulation and sorrow Pithagor.

Consider that mans life is weake & fraile, fulfilled with many froward and troublesome businesses in prouiding for it meate, sustenance, and things needefull to saue it from misorie. Democrit.

There is no kinde of life but may be exceedingly discommended, as hauing in it no notable, worthy or honourable thing: but all mingled with frailty, weakenesse, and many grieuances. What life then should a man leade? Abroad (that is to say in offices,) are strifes & troublesome actions: Menander

at home, cares: in the field great labour: in the sea, feare: in wandering or iourneying, if it be void of ieopardy, yet it is painfull and tedious. Art thou married? then canst thou not bee without cares: wilt thou not marry? then thy life is vaine and solitary.

Children bring sorrowes, but lacke of them make the life vnpleasant. Youth is wilde & fooiish, age weake and feeble. Wherefore one of these two things to be chosen, either neuer to bee borne, or to die immediately after our birth.

Heraclit. Alas, alas, what a sort of diuers euill chances, & how strangely they happen to vs in this life. One bewayleth the losse of his children, his wife, & goods: another weepeth for lack of health, liberty, & necessary liuing. The work-man maimeth himselfe with his own toole, while he earnestly applieth his busines: the idle man is pined with famin, bitten with dogs, imprisoned & whipped in euery good towne: the gamer breaketh his leg in dancing, his bones in vaulting, his lungs in running, his armes, shoulders, or necke in wrastling. The adulterer consumeth himselfe with botches, and leprosie. The dicer is suddenly stabbed in with a dagger. The Student wrung continually with the Rhewme or the Gout. Who is free from the strokes and murder of theeues, or from the wounds, rapine and slaughters of Souldiers, worse than theeues? besides that full & innocent men are oftentimes wrongfully punished, imprisoned, banished, and cruelly put to death: children are smothered in the cradle, fall into the fire, are drowned in the water, ouer-run with beasts, poysoned with Spiders, & murdered, or plagued with infection of the Ayre, besides diuers sicknesses,

and

and other casuall haps: as falling of houses, dearth, famine, thunderbolts, lightning, flouds, and many moe troublesome chances, which so dainly alight vpon all men indifferently.

Whosoeuer thinketh in this life to liue without labour and sorrow, is a foole: for God hath so appointed our state, that we by vertue of our soule should suffer and subdue all kinds of aduersities. Solon.

Little would we regard the true life of the soule which entreth after it is loosed from this life, if this life had any pleasure in it: notwithstanding the innumerable sorrowes and griefes that wee sustaine thereby, we are loth to be rid of it. Zeno.

How can life be of any great value when euery Souldier will sell it for fiue pence? Life is like one dayes imprisoument: for the whole time of our life is but a day, vpon which the night of death commeth. Diogenes.

God hath purposely ordained the griefes, miseries, and sorrowes of this life to be so many and great, and the pleasures thereof so small and few, to make vs the more desirous of the heauenly life which is nothing but ioy and pleasure.

There is none either so great an Orator, or else so mighty an enchanter as life is, for it perswadeth vs the contrary of that which both wee see and feele. For notwithstanding that wee know our owne frailtie, & that we must needes die, yet what wrongs, what hatreds, what labours, and what greedy deuises, begin we daily and fresh, in hope or rather assurance of life, to finish and enioy the fruits of our enterprises? Plato.

The flowers of life, which are lusts & pleasures, are false shewes, shadowes, & vanities: and

the fruits thereof, labour, care, sickneſſe and tedi ouſneſſe, the tree it ſelfe, corruption, and frailty.

Theophr. What a ſhame is it for men to complaine vpon God for the ſhortnes of their liues, when as they themſelues as ſhort as it is, doe through riot, malice, murthers, cares, and warres, make it much ſhorter both in themſelues and others.

The ſumme of all.

Life which chaineth the body and ſoule in one,
Is fraile and vaine, more ſlipper then the ſlime,
Heapes full of care, but quiet it hath none:
Ordained of God a priſon for a time,
To plague and purge the body and ſoule from crime,
Which who ſo ſpendeth vertuouſly and well,
Shall aſterit in ioyes and glory dwell.

Of the world, the pleaſures, & dangers thereof Cap. VI.

Ariſtotle. The world was created by the diuine prouidence of God.

Plato. The goodneſſe of God was cauſe of the worlds creation.

Hermes. God created this world a place of pleaſure and reward, wherefore ſuch as ſuffer in it aduerſity, ſhall in another world be recompenced with pleaſure.

Seneca. This world is a way full of ſharpe thiſtles: wherefore euery man ought to beware how hee walketh for pricking of himſelfe.

Hee is not wiſe, knowing hee muſt depart from this world, that boaſteth himſelfe therein to make buildings.

This

This world is like a burning fire, whereof a little is good to warme a man, but if hee take too much, it will burne him altogether. Pithagor.

We may vse this world, but if we abuse it, we breake the loue that we haue to God.

Hee that loueth the world hath great trauaile, but he that hateth it hath great rest.

Print in thy mind, and execute with liuely diligence, the effect of this counsell following: wherein is contained the life and death, the ioy and sorrow, as well in this present miserable world, as also in the other euerlasting world to come. Three things thou must diligently note, that is to say: the soule, the body, & the substance of this world. The first place of these three (by good reason) hath the soule, seeing it is a thing immortall, that is created and made after the figure & shape of the almighty and euerlasting God. The next and second roome hath the body, as the case & sepulchre of the soule, and neerest seruant to the secrets of the spirit. The third roome & place occupieth the riches and goods of this world, as the necessary instruments or tooles of the body, which cannot want nor lacke such needfull things. Let then the eyes of thine inward minde first, chiefely, and diligently behold the first and best thing in thee, that is thy soule: next vnto that, haue respect vnto thy body: and thirdly, consider the world. Socrates. Soule. Body. Goods of this world.

Hee that happily (through grace of the liuing God) keepeth these three in their degrees & due order, shall surely content God, please himselfe, & satisfie the world: first therefore care for thy soule as thy chiefest iewell & onely treasure: care for thy body, for thy soules sake: care for the world for

thy bodies sake. Take heed aboue all things that thou goest not backeward, as hee doth that first careth to be a rich man: next to bee a healthfull man: & thirdly, to be a good man: where he should doe cleane contrary: first, to study for goodnesse: next for health: and last for wealth.

We see by experience so great blindnesse among men that they in such wise care for riches, that very little they care for the health of the body, and nothing at all they minde the state of the soule.

He that loueth the world shall be sure either to displease God, or else to bee enuied of mightier men than himselfe.

Mar. Aur. This world is but a passage into the other: wherefore he that prepareth him things necessary for that passage, is sure from all perils.

The world is so malicious, that if we take not good heed to prepare against his wrinches, it will ouerthrow vs, to our great losse and hurt.

Behold well this world, take warning in time, and marke how they fall that vse to climbe.

Plato. Beware that for the variable & vaine delights of this wicked world, thou loose not the ioyfull and euerlasting felicitie.

Periander The man that is mindfull of this world, & hath no consideration of the world to come, must needs be wicked in the sight of God, & a graceiesse man

Socrates in the sight of men.

The loue of this world stoppeth mens eares from hearing wisedome, and blindeth their eyes from seeing through it: also it causeth men to bee enuied, and keepeth them from doing any good.

Mar. Aur. The world and the flesh doe nought else but fight against vs, and wee haue neede at all times to defend vs from them.

Man

Man hath neuer perfect rest nor ioy in this world, nor possesseth alwayes his owne winning. Seneca,

O World thou hast so many countenances in thy vanity, that thou leadest all wandring in vnstablenesse. Mar. Aur.

Trouble not thy selfe with worldly carefulnes, but resemble the Birds of the Ayre, which in the morning seeke their foode but only for the day. Socrates.

Fixe not thy minde vpon worldly pleasures, nor trust to the world, for it deceiueth all that put their trust therein.

Hee that seeketh the pleasures of this world, followeth a shadow: which when hee thinketh he is surest of, vanisheth, and is nothing. Hermes.

This meaneth an vnhappy and cruell destiny, which is giuen vnto this world of misery: that those things which are more excellent and of greatest price in this world, are soonest with violence taken away, as vnworthy for so euill a world. Menander

The children of vanity do abide in the dungeon of this world: which is founded vpon the sand. Mar. Aur.

He that delighteth in this world, must needs fall into one of these two griefes, either to lacke that which hee coueteth, or else to lose that which he hath gotten with great paine. Aristotle.

Hee that loueth this world is like one that entereth into the sea, for if he escape the perils, men will say hee is fortunate: but if hee perish, they will say he is wilfully deceiued. Pithagor.

Trust not the world, for it neuer payeth that it promiseth

He that trusteth to this world is deceiued, and he that is suspitious is in great sorrow. Seneca.

This world giueth to them that abide, an example, by them that depart.

Archelaus. Hee that yeeldeth himselfe to the world, ought to dispose himselfe to three things, which he cannot auoid. First to pouerty, for he shall neuer attaine, to the riches that hee desireth: secondly to suffer great paine & trouble: thirdly to businesse without expedition.

Solon. This world hath euer a multitude that honoreth, worshipperth, and magnifieth nothing, besides tedious and short life, and those things that pertaine to this life.

Euery mute choketh a worldly man, euery little sound maketh a worldly man to tremble & shake.

Hee is to be called a worldly man that giueth all his care to vse his wits in this world: that creepeth vpon such things as he seene, heard, felt, tasted and smelt: that climbeth not in consideration aboue the midst of this valley.

Hermes. This world is the delight of an houre, and sorrow for many daies: but in the other world is great rest and long ioy.

Alex. Seu. He that in this world hath a good name and the grace of God, ought not to aske any other thing.

The vanities of the world are an hinderance to the soule. There is no new thing in this world.

Aristotle. He that fixeth his mind wholy vpon the world leeseth his soule: but hee that thinketh vpon his soule hateth the world.

The summe of all.

The world is a Region diuers and variable,
Of God created in the beginning
To containe his creatures of kindes innumerable.
Wherein each one should liue by his winnings
But many pleasures are cause of much sinning.
Wherefore all that gladly as vaine doe them hate,
Shall after the world haue a permanent state.

THE

THE THIRD BOOKE.

Of Policie, and gouernment of Common-weales.

Cap. I.

Of the neceſſity of Order.

SEeing the quietneſſe, peace, and bodily wealth which (by meanes of mens vnruly luſts) cannot be had nor maintained heere in this world without politike order & gouernment, (for order is the only preſeruer of worldly quietnes:) ſeeing alſo all order ſtandeth in ruling and obeying, we will in this Booke following, ſhew whom the Philoſophers do allow for a ruler, and what kind of ruler is beſt allowed of them: what Policie and Lawes are beſt to bee admitted: and what miniſtration of obedience thereunto belongeth: that ſuch as be in authority may hereby ſee their Offices, & that all ſubiects may know their duties, and performe the ſame, for the attaining of the ſaid peace, wealth, and quietneſſe.

Of

Of Kings, Rulers, and Gouernors, and how they should rule their Subiects. Cap. II.

Aristotle. KIngs, Rulers, and Gouernors (in consideration of their high estate, authoritie, and calling, to the setting forth of vertue and true Obedience, and winning to themselues immortall praise,) should first learne to rule themselues, and then those that bee in subiection to their high authority.

Plato. Hee is vnmeete to rule others that cannot rule himselfe.

Phil. Rex. None ought to rule, except he first haue learned to obey.

Mar. Aur. As the life of a Prince is but as a white for all others to shoot at, and as a glasse wherein all the world doth looke: So wee see by experience, that whereunto a Prince is inclined, the people trauelling to follow the same, haue not the grace nor power to eschew the euill and follow the good.

Mar. Aur. It is a great offence and an immortall infamy to a Prince, that in stead of giuing his hand of good liuing to relieue others, he casteth backward his foote of euil example, whereby he ouerthroweth all others.

The vniuersal Schoole of all this world, is the person, the house, and Court of a Prince.

It behoueth a Prince, or Head ruler to be of such zealous and godly courage that hee alwayes shew himselfe to bee as a strong wall for the defence of the truth: and that hee suffer it not to be abused, nor once to fall vnder his hand.

Those

Those rulers sinne exceedingly, that doe giue others licence to sinne.

The greater that a Prince is of power aboue others, the more ought hee to be vertuous aboue all others.

The counsaylours & houshold seruants of the Prince, being well tryed, and by his owne examples brought in good order: also the head Officers, Judges, and all other that haue authoritie in the publike-weale, being well chosen & instructed by the example of the Princes court: it would be wonderful to behold, with how little difficulty and how soone the residue of the weale publike would be brought into a good fashion, all men delighting in vertue, and praising the beautie and commoditie thereof in [illegible] superiours: also reioycing at the possibility and gentlenesse of so vertuous and noble a Prince, & semblably dreading his seuerity, they shall (at the last) in such wise bring vertue in custome, whereby it will happen, that such vices as before seemed but little and were nothing regarded, shall become to all men, or at the least to the more part, most filthy and detestable. Alex. Seu.

The Princes pallace is like a common fountaine or spring to his citie or countrey: whereby the people by the cleannesse thereof, be long preserued in honesty, or by the impurenesse thereof are with sundry vices corrupted And vntil the fountaine be purged, there canneuer be any sure hope of remedy.

A King ought to refraine the company of vicious persons, for the euill which they doe in his company is reputed his. Plutarch.

If thou bee a Gouernour, or hast ouer other

soueraignty,

soueraignitie, know thy selfe, that is, know that thou art verily man, compact of soule and body, and that all other men be equall vnto thee.

Know also, that euery man taketh with thee equall benefit of the spirit of life: nor hast thou any more of the dew of heauen, or the brightnesse of Sun, than any other person. The dignitie or authoritie wherein thou differest from others, is as it were but a weighty & heauy cloake, freshly glittering in the eyes of them that be purblinde, wherevnto thee it is painefull if thou weare it in his right fashion, and as it shall best become thee: and from thee it may be shortly taken of him that did put it on thee if thou vse it negligently, or that thou weare it not comely and as it behoueth. Therefore, whiles thou wearest it, know thy selfe: know that the name of a Soueraigne or Ruler, without actuall gouernment, is but a shadow. Gouernment standeth not by word onely, but principally by act and example. By example of gouernours men do rise or fall into vertue or vice.

Aristotle. Rulers more grieuously doe sinne by example, than by their Act: and the more they haue vnder their gouernance, the greater account haue they to render, that in their owne precepts and ordinances they be not found negligent.

And to put them the more in remembrance of their high estate, authority, and calling (and their right order of life, due vnto the same,) here is the minde of Claudianus (a noble Poet, of famous memory) set forth, by the right worthy & worshipfull Sir Thomas Eliot, Knight; in his booke called, The Gouernour,

Thes-

The verses following.

THough thy power ſtretch both farre & large,
Through Inde the rich, ſet at the worlds end: Claudian.
And Mede with Arabia be both vnder thy charge,
And alſo Seres, that ſilke to vs doth ſend,
If feare thee trouble, and ſmall things thee offend,
Corrupt deſire thy heart hath once imbraced,
Thou art in bondage, thine honour is defaced.
Thou ſhalt be deemed then worthy for to raigne,
When of thy ſelfe thou winneſt the maſterie,
Euill cuſtome bringeth vertue in diſdaine.
Licence ſuperfluous perſwadeth much folly,
In too much pleaſure ſet not felicitie:
If luſt or anger doth thy minde aſſaile,
Subdue occaſion, and thou ſhalt ſoone preuaile.
What thou mayeſt doe delight not for to know,
But rather what thing will become thee beſt,
Embrace thou vertue and keepe thy courage low,
And thinke that alway meaſure is a feaſt,
Loue well thy people, care alſo for the leaſt,
And when thou ſtudieſt for thy commoditie,
Make them all partners of thy felicitie,
Be not much moued with ſingular appetite,
Except it profit vnto thy ſubiects all,
At thine example the people will delight,
Be it vice or vertue, with thee they riſe and fall,
No lawes auaile, men turne as doth a ball,
For where the ruler in liuing is not ſtable,
Both Law and Counſell is turn'd into a fable.

Thoſe that haue any authority & gouernment committed to them, ought to know the bounds of their eſtate and calling, their office and dutie, being

bring themselues but men mortall among men, and instructours & leaders of men. And that as obedience is due vnto them, so is their study, their labour, their industry, with vertuous example due to them that be subiect to their authority.

Alex. Seu. Authority ought to be giuen to such as care least for it: and kept from them which presse fastest towards it: for hee that desireth it would haue it for his onely commoditie; hee that looketh not for it, considereth that he is chosen for others necessitie. Therefore how diuers their ministration is, it euer appeareth whereas both happeneth.

Socrates. A King ought not to trust him that is couetous, which setteth his minde to get riches: nor him that is a flatterer, nor any to whom hee hath done wrong, nor in him that is at truce with his enemies.

Aristotle. It is better for a Realme, Countrey, or Citie to be gouerned by the vertue of a good man, than by a good law.

Plato. Except wise men be made gouernours, or gouernours be made wise men, mankinde shall neuer haue quiet rest, nor vertue bee able to defend her selfe.

Happie is that Citie or Country, that hath wise men to gouerne it,

Aristotle. Men ought not to be chosen for their age, nor for their riches, but for their wisedome and vertuous conditions.

When wretched worldings and fooles for their wealth, are rather chosen to rule and gouerne in the common-wealth, then the vertuous, wise, and learned men, it must needes follow, that in steed of fame and honourable report, that should worthily

worthily resound to the godly and wise Electors, graue and ancient Fathers of the city or country, for their dutifull, carefull, and fatherly choyse, rendring the state of the common-wealth, and the honour of their Prince, vnder whom they haue authoritie to rule and choose rightly. (for who louing dearely their Prince, whom they know to Chilon. bee wise and vertuous, will choose to rule vnder him a foolish man, hurtfull and vicious?) shame shall then be spoken of them, the buckled browes of maiesty shal be bent against them, the vertuous and wise shall eschew them, worthy credit is not to be giuen vnto them, an horrible crime is committed by them: for the Prince and the people are abused by them, the fierce fury of God hangeth ouer them, and the Prince by Gods iustice ought sharpely to punish them: for they are not as they ought to bee, faithfull fathers, friends and fauourers to their country but step-fathers, very aduersaries, wicked conspirators, and traitors to their Prince and Country.

Most miserable is the state of that country and Pretogen. common-wealth, where rich men that be fooles are more commonly chosen, than rich wise men, or poore men enriched with wisedome, to gouerne in the Common-wealth.

Reason and godlines deny not, but that it were Legmon. better that the goods of wicked worldlings or rich foolish men should beare (by true hands, or else by the common treasure) the charges of the poore and vertuous Gouernor (by whom great goodnesse and much honour shall be encreased) rather than the vicious and rich faulty fondling should rule, by whom Common-weales are destroyed, or at the least hindered and defamed.

For

For as the wiseman who hath his wisedome vpholdeth the state, & purchaseth wealth, fame, & honour to the City: so the foolish or vngodly man ouerthroweth the state, bringeth losse, shame and dishonour to the City. And if custome (viciously) be the ground of euill choyce to gouerne among a few affectionate, fond, or corrupted persons, that are wealthy, not respecting duely (as they ought) the straight office and duetie of a gouernour: the high state himselfe of most Princely Maiestie ought speedily to redresse that foule enormitie, whereby due obedience is neglected, Godly lawes infringed, iustice not executed, sinne not duely punished, his owne honor impaired, his people with penury impouerished, and the roote is daily nourished, whereby is increased heapes of Gods fury for the plaguing most bitterly both of Prince and Country.

The misdoings of the Prince are a scourge to the Commons.

What greater ground of disglory? What greater occasion of dishonour? What greater and more huge heapes of mischiefes and inconueniences can be attempted and raised by against the Maiestie of God: or against the Prince and the people of God (in godly common-wealths) than by putting vaine, wicked & rich worldlings, or only a rich foolish ideot in the roome of Maiesty, & godly authority, whereas he himselfe should of all others be most straightly bridled and restrained from his wicked attempts and foolishnesse.

Iustinian Imperat.

It is required in a godly ruler or Magistrate, to be in his calling wise, learned in Gods Law, and in life and conuersation vpright and pure.

An

An vnworthy person to bee exalted in dignitie is great wickednesse. Mar.Aur.

Three things are to be pitied, and the fourth not to be suffered: a good man in the hands of a shrew: a wiseman vnder the gouernance of a foole a liberall man in subiection to a cattife: and a foole set in authoritie. Homer

Where good order and gouernance faileth, obedience decayeth, boldnesse encreaseth, deceit scapeth, iniurie preuaileth, auarice corrupteth, and the estate of a weale-publike soone after perisheth. Alex. Seu.

Those men that should rule & haue authoritie ouer others, ought to bee such persons as neuer were infamed with any notable vice, and whose liues bee inculpable, and therewith sufficiently furnished with wisedome and grauitie, void also of all priuate affection, feare, auarice and flatterie: who like Chirurgions shall not forbeare with corrosiues & medicines to draw out the festered and stinking cores of old marmoles, and inueterate sores of the weale publike, engendred by the long custome in vice.

It becommeth a king to take good heed to his counsailors, to finde who follow their lusts, and who intend the common weale, that hee may then know whom for to trust. Plutarch.

Glorious is that common-wealth, and fortunate is that Prince, that is Lord of young men to trauaile, and ancient persons to counsell.

Vnhappy is that Prince that esteemeth himselfe happy to haue his coffers full of treasure, and his Counsaile full of men of cursed & euill life. Mar. Aur.

All that haue authoritie should temper it with wisedome and purenesse of liuing.

If a King bee mercifull his estate shal prosper, and his wisedome shall helpe him in his neede: if he be iust, his subiects shall reioice in him, and his raigne shall prosper, and his estate continue.

Hermes.

The strength of a King is the friendship & loue of his people.

Mar.Aur.

When a Prince is greatly beloued of his commonaltie, and is vertuous of his person, then euery man saith, (if he haue not good fortune) although our Prince want good fortune, yet his worthy vertues faile not, and though hee be not happy in his intent, yet at the least he sheweth his wisedome in the meane season.

And though fortune deuieth him at one houre, yet at another time shee agreeth to his wisedome. And contrariwise, an vnwise Prince, and hated of his people, by euill Fortune runneth into great perill.

The Prince is in great perill, and the commonwealth is in euill aduenture, where many contentions be among th Gouernours.

Aristotle.

It is a great happinesse to the people, to haue a righteous Prince, and it is a great corruption vnto them to haue a corrupt and vicious Ruler.

Plutarch.

A King ought to bee of a good courage, to bee courteous, free and liberall: to refraine his wrath where he ought, and to shew it where it most needeth, to keepe himselfe from couetousnesse: to execute true iustice, and to follow the vertuous examples of his good Predecessors. And if it chance that the strength of his body faile, yet ought he to keepe the strength of his courage.

Mar.Aur.

Princes liue more surely with the gathering to them men of good liuing & conuersation, then with treasures of money stuffed in their chests.

Th·

The most secret counsaile of a King, is his own conscience, his good deeds are his best treasure, Assaron.

A King most surely gouerneth his Realme, if hee raigne euer his people as a Father doth ouer his children.

A man shall not well gouerne a City or Country, and set in good order manners of the people, except hee bee well and sufficiently furnished with eloquence, wherewith onely he may perswade effectually, stirre, incline & leade where hee listeth the minds of the grosse multitude. Agesilaus.

Whosoeuer prouideth but for part of the people, and is vnmindfull of the rest, they bring in sedition and discord, a thing most hurtfull to the Common-wealth, whereby it commeth to passe, that some doe seeme flatteringly to fawne vpon the people, some affectionate to the Nobility, but very few to please and content the whole. Tullius.

Gouernours of the weale publike must obserue these two precepts: the one is, that they so maintaine the profit of the Commons, that whatsoeuer in their calling they doe, they must refer it thereunto: alwaies forgetting their owne commoditie. the other is, that they bee (in any wise) carefull ouer the whole body of the Common-weale: least while they vphold some one part alone, they leaue all the rest miserably destitute. Plato.

Modesty is a vertue most necessary for all Rulers and Magistrates: whereby in the handling of all matters, they yeeld nothing to affections: but doe follow most aptly the same, which seemeth to be comely, vpright, and allowable. And it is also a meane to restraine them, that in following the rigor of the Law, they do not ouer-much pinch or impouerish their poore subiects.

Tullius. A prudent, graue and vpright Gouernour of the Common-wealth, without respect of persons, or part-taking, will rather giue himselfe wholly to the profit and commoditie of the same, then to hunt for riches, or the encrease of honour: for hee will very gladly and vprightly seeke to defend the whole state, and to make prouision (as hee may) for all men indifferently.

Alex. Seu. He that would be a Ruler or Gouernor should first learne to bee a subiect: for truly a proud and couetous subiect, shall neuer be a gentle and temperate Gouernour.

Next vnto God, who is so great a father, as hee who is the father of a whole country? that is, father of them that be fathers, their Children, and whole Families? how much then ought the care of him to exceed the cares of all others? the charitie of him, the loue of all others? the wisedome of him, the prudence of all others?

Democrit Rule and authority in a good man doth publish his vertue, which before lay hid: in an euill man, it ministreth boldnes & licence to doe euill, which by dread was before couered.

Alex. Seu. He that exercyseth his office duely, vprightly and circumspectly in the Common-weale, at the end when he shall depart and leaue his office, the publike weale will be bound to pray for him, & to render vnto him most due and hearty thankes.

The office of kings is to heare the complaints and causes of all persons without exception.

Phil. rex. So great is the person and dignitie of a King, that in vsing his power & authority as he ought, he representeth among men here vpon the Earth the glorious state and high Maiesty of God in heauen.

Vnder

Under the King are both free and bondmen, and they be both subiect to his power, and are all vnder him: and hee is a certaine creature that is not vnder man, but onely vnder God.

The King hath no Peere or equal in his Kingdome: he ath no equall, for then he should lose his dignitie and authority of commanding, since that an equall hath no rule nor commandement ouer his equall.

The King himselfe ought not to be vnder man, but vnder God & the Law, because the Law maketh a King. Let the King therefore attribute that vnto the Law, that the law attributeth vnto him, that is, dominion and power: for he is not a King, in whom Will, & not the Law doth rule; & therefore he ought to be vnder the Law, seeing he is the Vicegerent of God here vpon the Earth.

Who so commeth to the office of a King, armed afore hand, with the Precepts of Philosophy cannot lightly swerue from the right trade and pathway of vertue,

The chiefe act of a King is to reiect no person, but to make all persons profitable to the Common-weale.

Wise Princes may make very profitable instruments, as well of the euill persons as of the good.

A Kings good word is better then a great gift of another man.

Kings must loue honest persons, and punish the vnhonest

Nothing can be to a Prince more royall, then if he make the state of the Realme better then it was before it came into his hands.

Malicious and euill men make Princes poore,

and one perfect good man sufficeth to make an whole Realme rich.

A Prince that is godly and vertuous, is the glory of his fathers age.

Zeno. A good Prince differeth nothing from a good father.

An euil disposed King is like corrupted carrion
Pretegeus. that maketh the earth to stinke round about it: e the King that is good and vertuous, is like the faire e ſ eet running Riuer, that is commodious and comfortable to euery creature.

Pithagor. Subiects are to their King as the winde is to the fire, for the stronger that the winde is, the
Plato. greater is the fire.

As a small spot or freckle in the face, is a greater blemish than a scarre or knot in the body: so a smal fault in a Prince seemeth worse than a greater in a priuate person.

As a shepheard among his sheepe so ought a King to be among his subiects.

Hermes Like as a small disease, except it bee looked to in time and remedied, may be the destruction of the whole body: so if Rulers bee negligent, and looke not to small things whereupon greater doe depend, and see them reformed in due time, they shall suffer the Common-weale to decay, and not
Socrates. be able to reforme when they gladly would.

Like as the rule ought to bee straight and iust, by which other rules ought to be tried, so ought a Gouernour who should gouerne others, to bee good, vertuous, honest and iust himselfe.

Like as the Sun is all one both to poore and rich: so ought a Prince not to haue respect to the person, but to the matter

Plato. Euen as a good gardiner is very diligent about his

his Garden, watering the good and profitable hearbs, and rooting out the vnprofitable weedes: so should a King attend to his common weale cherishing his good and true subiects, and punishing such as are false and vnprofitable.

Ye kings, remember first your King the Gouernour of all: and as you would bee honoured of your Subiects so honour you him. Vse no familiaritie with any vicious persons. Trust none with your secrets before you haue proued them. Sleep no more than shall suffice the sustentation of your bodies. Loue righteousnes & truth. Embrace wisdom. Feed measurably. Vse no excesse in apparell. Hermes.

Remember that good gouernance is in vertue, and not in beautie and costly apparel. Reward your trustie friends. Fauour your communaltie, considering that by it your Realmes are maintained. Loue learned men, that the ignorant may thereby bee encouraged to learning. Defend the true and iust, & punish the euill doers, that others admonished thereby may flie the like vices. Cut off stealers hands. Hang vp theeues and robbers, that the high waies may be sure. Burne the Sodomites. Stone the adulterers. Beware of lyars and flatterers, and punish them. Suffer not swearers to escape vnpunished. Visit your prisons, and deliuer the vnguiltie persons: punish immediately such as haue deserued it.

Follow not your owne wils, but bee ruled by counsaile: so shall you giue your selues rest, and labour vnto others. Bee not too suspicious: for that shall both disquiet your selues, & also cause men to draw from you.

The authority of Princes gouernors (which properly depend vpon the authoritie of God, is

truely to be called Temporarie, that is, but for a time, because of the alteration and weakenesse of worldly matters, and the ordering of them. when that hee which is this day greatly aduanced for his authoritie, is sodainly the next day ouerthrowne, and appeareth to be nothing at all.

The summe of all.

A King which in earth is euen the same
That God is in heauen, of Kings King eterne.
Should first feare God, and duely frame
Himselfe to rule, and then his Kealme gouerne
By law, by loue, by iustice, and by right:
Cherishing the good, and punishing the stubborne,
The lengthening of his raigne, doubling of his might.

Of Counsell and Concellors, Cap. III.

COunsell is an holy thing.

Counsell is the aduise particularly giuen by euery man, for that purpose assembled.

Aristotle.

Counsell is the key of certaintie.

Plato.

There cannot bee in man a more diuine thing, than to aske counsell how hee should order himselfe.

Socrates.

It is to be diligently noted, that euery counsell is to bee approued by three things principally: that is, that it be righteous, that it be good, and that it stand with honestie. That which is righteous is brought in by reason: for nothing is right, that is not ordered by reason. Goodnesse commeth of vertue: of vertue & reason proceedeth honestie, wherefore counsell beeing compact of these three may be named a perfect Captaine, a trusty companion, a plaine and vnfained friend.

The

The reward for diuers seruices a man may make, but the reward for good Counsell God had need to doe it. Mar. Aur.

The greatest reward that one friend may doe to another, is in great and waighty matetrs to succour him with good counsell.

He that giueth good counsell to another, beginneth to profit himselfe. Isocrates.

The most easie thing in the world is to giue good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is no man so simple but hee may giue good counsell though there be no need, and there is none so wise, that will refuse counsell in time of necessitie. Titus Liu.

When thou dost amisse take better counsell.

Many things bee impeached or let by nature, which by counsell be shortly atchiued.

Without counsell see thou do nothing, and then after thy deed thou shalt neuer repent thee. Seguvius.

Follow rather dangerous honestly, then secure vtility: albeit that indeed vtility can hardly bee discerned from honestly.

Be not ashamed to take counsell in small matters euery houre. Legmon.

The end of all doctrine & study is good counsell.

When counsell is taken of diuers, then if any fault bee, it shall bee diuided amongst them all. Though the determination might bee done by a few, yet take counsell of many: for one will shew thee all the inconueniences, another the perils, another the damages, another the profit, & another the remedy And set thine eyes as well vpon the inconueniences that they say, as vpon the remedy that they offer. Mar. Aur.

The

Mar. Aur. The Counseller that hath his minde ouercome with ire, and his heart occupied with enuie, and his wordes outragious to a good man: it is reason that he lose the fauour of God, his priuitie with his Prince, and his credence with the people: for hee presumeth to offend God with his euill intention to serue the Prince with euill counsell, and to offend the common-wealth with his ambition.

Mar. Aur. That publike weale is in better state where the Prince is void of grace, then where the Kings counsailors & companions be euill and wicked.

Protogeus It is not conuenient that he which is called to the high estate of a Counsailer should spend all the night in sleepe, or whole day in pastime.

Aug. Cæs. Hee is to bee called a good counseller, which while he consulteth in doubtfull matters, is void of all hate, friendship, displeasure, or pitty. Wrath and hastinesse be very euill counsailors.

Alex. Seu. Those counsailours seeme to be vertuous, wise and honourable, which can content themselues to reioyce, that they haue so wise and vertuous a Prince that preferreth the weale of his people before any priuate affection or singular appetite. Where there is a great number of counsailours, they all being heard needs must the counsell be the more perfect.

Tullius, In things most prosperous, the counsell of friends must be vsed.

Protogeus He that giueth councell, and praiseth himselfe, would faine be called a wise man.

Isocrates. If thou wouldest know a mans counsel in any matter and wouldest not haue him to know thine intent, talke as the matter were another mans, so shalt thou know his iudgement therein, and bee neuer the wiser of that thou intendest.

Take

Take no counsel of him that hath his heart al set vpon the world, for his aduice shall bee after his pleasure. Seneca.

When thou wilt take counsell in any matter, marke well the Councellors how they order their owne businesse: for if they be euill Councellors towards themselues, they will be worse Counsellors towards other men.

Their counsailes must needs bee alwayes full of perturbations, which are onely embracers of their owne aduice. Cobarus.

Good counsell is the beginning and ending of euery good worke. Zenoph.

Consult & determine al things with thy friend, but first with thy selfe. Seneca.

Giue blamelesse counsell, and comfort thy friends

He is discreet that keepeth his owne Counsell. And he is vnwise that discouereth it.

Make not an angry man, nor a drunkard of thy counsel, nor any that is in subiection to a woman, for it is not possible they should keepe thy secrets. Socrates.

He that keepeth secret that which he is required doth well, but hee that keepeth secret that which he is not required, is to be trusted. Aristotle.

He which shall giue counsell, specially, to the making of lawes, ought to consider foure things: that his counsell bee honest, that it bee necessary, profitable, and possible. Alex. Scu.

A wise man ought to take counsell, for feare of mixing his will with his wit. Socrates.

They that consult for part of the people, and neglect the residue, doe bring into the City or Country a thing most pernicious, that is to say, Sedition and Discord. Tullius.

Im-

Alex. Scu. Ambition and flattery are vtterly to be abhorred in a Counseller.

Homer. Like as Calchas (as Homer writeth) knew by diuination things present, things to come, and things that were passed: So Counsellours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, and substance: also reuoluing long and oftentimes in their mindes, things that bee passed, and conferring them to the matters that bee in experience studiously doe seeke out the reasons manner, how that which is by them approued may be brought to effect: and such mens reasons would bee throughly heard, and at length. For the wiser that a man is, in tarrying, his wisdome increaseth, his reason is more liuely, and quicke sentences aboundeth. And to the more part of men, when they bee chafed in reasoning, arguments, solutions, examples, similitudes, and experiments, doe resort and (as it were) flow vnto their remembrance.

Hermes. As a Phisician cannot cure his patient except he knoweth first the truth of his disease: euen so may a man giue no good counsell, except he know thoroughly the effect of the matter.

The summe of all.

Counsell is a thing so needfull and holy;
That without it no worke may prosper well,
Wherefore it behoueth him that hateth folly,
Nought to begin, without he take counsell.
Which who so vseth shall neuer him repent,
Of time, of trauell, that he therein hath spent

Of

Of Honour, Glorie, Nobilitie, and Worship. Cap. IIII.

FIrst, and aboue all things, let men consider that from God onely proceedeth all honour, glory, nobility, and worship, and that noble progenie, succession, nor election, to be of such force, that by them any estate or dignitie may bee so established, that God being stirred to vengeance, shall not shortly resume, and perchance translate it, where it shall like him.

All things living both in Heauen and Earth, owe vnto God due Worship and Obedience. There bee two most spectall and weighty causes why God ought to be honoured and worshipped, the one is, because he ought of duty to be worshipped: and the other, because it is for our commoditie, yea rather for our necessitie. Solon.

To worship God, and to serue him truely, is, to gratifie him, or to bee thankefull vnto him. And no man can rightly gratifie him, but by doing that which pleaseth him Wherefore all kinde of worship which is rather grounded vpon the will of man, then vpon the will of God, it is to bee vtterly refused in his sight: and imputed as vaine before him, ingratefull, hurtfull, and void.

Who will say that hee serueth well which serueth not according to his masters will, but as he lusteth himselfe, doth not the very instinct of Nature it selfe, the reason also of seruice, the subiection of Seruants, and the common opinion of all men shew, that as the bodily Master ought to be reuerently serued and obeyed, much rather the high

high and puissant God that ruleth ouer all,

Socrates. God ought to bee worshipped and serued as he himselfe commandeth to bee worshipped and serued.

They are to bee counted but foolish, that doe esteeme the Seruice of God to consist in those things which be rather instituted by the deuice of man, than of God himselfe. Let therefore the wise & godly consider well with themselues, whether the seruice and worship they doe vnto God, (as a worke of holinesse and duty) bee worthy his will & acceptation, & whereby the conscience of a faithfull man may bee quieted and assuredly well perswaded of the onely good will of God.

August. The sincere and vncorruptible seruice of God is done but in a few. Hee cannot be a true seruer of God, which serueth him not in the spirit of his minde, and in truth, but fantastically, and hypocritically, as a beastly Slaue & a counterfeiter of Gods seruice.

True worship of God (which is done in spirit & in truth) requireth not any outward or worldly beauty, but rather a spirituall beauty and comelinesse.

Plato: Honour is the fruit of vertue and truth, & for the truth a man shall be worshipped.

Mar. Aur. That thing is honourable and good, which commeth of good kind. Hee is to be honoured among them that be honoured, that fortune abateth without fault: and he is to be ashamed among them that be ashamed, that fortune inhaunceth without merit.

The worthy honour resteth not in the dignities that wee haue, but in the good workes whereby we merit

Ho-

Honour ouer great, wherein is stately nesse and too much pride, be euen like great and corporate bodies soonest throwne downe. Plutarch.

Honour, glory & renowne are to many persons more sweete than life. Phil. Rex.

The neerest way to attaine glory, is, for a man to endeauour himselfe to bee such a one indeed as he would be counted to be. Socrates.

True glory taketh deepe roote and spreadeth abroad, but all counterfait things doe wither as little flowers: neither can there any forged thing be durable. Tullius.

He that to his noble linage addeth vertue and good conditions, is highly to be praised.

Humilitie is the sister of Nobilitie.

He is worthy to be honoured that willeth good to euery man: and he much vnworthy honor, that seeketh his owne wealth and oppresseth others.

Honours, riches, pleasures, and others of the same kinde (which seeme profitable) are neuer to be preferred before friendship Tullius.

Nobilitie is not onely in dignitie and ancient linage, nor great reuenewes, lands, or possessions but in wisedome, knowledge and vertue, which in man is very nobilitie, and that nobilitie bringeth man to dignitie.

Honour ought to bee giuen to vertue, and not to riches. Anachar.

All men haue care ouer their owne honour: but as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honor, because of his noble progenitors, and not to deserue it by his owne vertue. Chrysost.

They that bee perfectly wise despise worldly honour.

Plato. where riches are honoured, good men are despised.

He that honoureth rich men despiseth wisedome.

In all wager of wrong ought greatly to bee honoured.

Mar.Aur. He is worthy to bee honoured that deserueth honour.

Pelion. They are to be counted chiefely honourable, that in their high estate and calling, first seeke the honour and glory of God, by whom they are called to honour: secondly, the honor of their Prince, vnder whom they haue authoritie to rule: and thirdly, for the comfortable state of their Country & common-wealth, for whom they are called to office and dignitie.

It is very honourable, excellent, and praise worthy, for a man of honour, to ioyne to his high office and calling, the vertue of affabilitie, louelineſſe, tender compaſſion and pittie, for thereby he draweth vnto him (as it were violently) the hearts of the multitude.

The true honour and worſhip is the vertue of the minde, which honour no King can giue thee, nor no flattering nor money can purchaſſe thee. This honour hath in it nothing fained, nothing painted, nor nothing hid. Of this honour there is no ſucceſſor, no accuſer, nor defiler. This honour is not varied nor it eſteemeth not the fauour nor diſ-fauour of Princes.

Diogenes Vaine pleaſure lightly periſheth, but true honour is immortall.

Socrates. Glory, Honour, Nobilitie, and Riches, are to cloake malicioufneſſe:

Mar.Aur. The glory of one, among great men, maketh ſtrife

ſtrife ſuſpition among them that be equall, and enuy among them that be meane.

Neuer commit thine honour to the miſhaps of Fortune, nor neuer offer thy ſelfe to perill with hope of remedie. For ſuſpitious Fortune keepeth alwayes her gates wide open to perill. All her walles be high, and her wickets narrow to finde any remedie.

Noble men, and ſuch as are rich and wealthy in this world, are to be compared to a merchants Compters, that is to day worth thouſands, and to morrow not worth two-pence halfe-penny.

The glory of the anceſtors, is a goodly treaſure to their children.

Immortall honor is better than tranſitorie riches.

Aboue and before all things worſhip God.

The worſhip of God conſiſteth not in words but in deeds.

It is a right honourable and bleſſed thing to ſerue God and ſanctifie his Name. Pithagor.

Worſhip good men, ſo ſhalt thou haue the peoples fauour.

Nobilitie is not after the vulgar opinion of men, but it is only the praiſe a ſurname of vertue.

The ſufferance of Noble men to be ſpoken vnto, is not onely to them an incomparable ſuertie, but alſo a confounder of repentance (an enemie to prudence) whereof is engendred this word, Had I wiſt: which hath beene euer of all wiſe men reproued.

The perfect & moſt principall glory conſiſteth in theſe three things: If the multitude loueth vs, if alſo as it were meruailing at vs they thinke vs worthy to haue honour giuen vnto vs. Tullius.

The ſumme of all.

The honour and glory that worldlings deſire,
Surmounting others in riches and dignitie
Cannot long flouriſh, but they with ſmall hire
Shall end their dayes in wofull miſerie.
But vertue ſuſtaineth no ſuch calamitie,
Therefore or euer thou deſire honour,
Call for grace to be thy gouernour.

Of Law and Lawyers. Cap. V.

Iuſtinian. THe Law (as Iuſtinian ſaith lib. 1. Pandect) is a faculrie or ſcience of the thing that is good or right.

Celſus. Celſus defineth that the law is a rule to do wel by: which ought to bee knowen, & kept of all men.

Cicero de lege, ſayth that the law is a certaine rule proceeding from the minde of God, perſwading right and forbidding wrong.

Alex. Seu. Lawes bee nothing elſe than rules of Iuſtice, whereby is commanded what ſhould be done, and what ought not to be done, where a weal-publike ſhould proſper.

Hermes. Law is the finder and tryer out of truth.

Ariſtotle. The law of the Spirit is to bee vnderſtood by faith or the law of faith by which a man is deliuered from the ſecond death, wherein ſinne is condemned and whereunto life may bee aſcribed, becauſe that in remitting of ſinne, it deliuereth from death, and giueth life.

The grace and law of the ſpirit, furniſhed with the ſtrength of God, doth iuſtifie the wicked, reconcileth the damned, and giueth life to the dead.

Nature

Nature is the Fountayne, whereof the Law springeth: and it is according to nature no man to doe that whereby hee should make (as it were) a prey of another mans ignorance. Tullius.

Such lawes by men are sometimes made, which rightly may be called the lawes of God. As when a Law being made by man, taketh his principall ground vpon the law of God, and is made for the declaration or confirmation of mans true faith. and to remoue from the Godly all wicked opinions and heresies, or such light Lawes, Canons or other lewd Ordinances, reared vp in darkenesse and ignorance by vngodly men, or by the common people vnlearned in the Law of God, to the hinderance of the said faith, or stopping the way to vertue. or that letteth the proceedings or speedy prospering of rightfull and holy Lawes. And to such godly purposes they are rather called the Lawes of God, than the Lawes of man.

Whatsoeuer is righteous in the Law of man, the same is also righteous in the law of God. For euery law, that by man is made, must euer be consonant to the Law of God. And therefore the Lawes of Princes, the commandements of Prelates, the Statutes of Communalties, ne yet the Ordinances of the godly multitude. are neither righteous nor obligatory, vnlesse they bee aptly consonant to the Lawes of God. For by it is truely knowne to whom right belongeth in any respect, and whereunto also Iustice orderly beareth his full force and sway.

The Law of God is left vnto all posteritie, to touch the consciences of all men without respect: because they cannot (by Gods Iudgement) be excused which doe sinne against right and equitie. Horace.

Law and wisedome are two laudable things, for the one concerneth vertue, and the other good conditions.

The Law necessary for a Common-wealth is, that the people among themselues liue in peace and concord, without discord or diuision.

Tullius. It shall be expedient for Gouernours to haue in remembrance, that when according to the lawes, they doe punish offenders: they themselues bee not chafed nor moued with wrath: but be like to the Lawes, which be prouoked to punish, not by wrath or displeasure, but onely by equitie.

Socrates. Law is the Queene of immortalitie.

Lawes ought to bee made for no mans pleasure

S. Bridget. in lib. 4. Cap. 129. Euery good law is ordained to the health of the soule, to the fulfilling of the Lawes of God to induce the people to flee euill desires, and to be fruitfull in all good workes.

The Law must bee correspondent to the originall decree of nature, or the first example of honestie.

The. Aqui. The Law of nature is nothing else, but the participation of the eternall Law, in the reasonable creature.

God hath grauen the Law of nature in euery mans minde: to frame (as it were) thereby a shew and comelinesse of manners

Where good law and order is, all things prosper well.

Where the order of the Law may serue, weapons haue no place.

Plato. A law-maker ought to bee godly, learned, and wise, and such alone as hath beene subiect to other Lawes.

God

God is the cauſer that Lawes be made. Antiſt.

God is the Law of ſober men.

Wiſe men liue not after the Lawes of men, but after a rule to vertue. Anaxag.

Lawes of men may bee likened to Copwebs, which doe tie or hold the little flyes faſt, but the great flyes breake forth and eſcape.

Cities muſt needs periſh, when the common Lawes be of none effect

An euill Law, and the loue of a ſhrew, are like vnto the ſhadow of a cloude, which vaniſheth away as ſoone as it is ſeene. Seneca.

The Law that is perfect and good, would haue no man condemned nor yet iuſtified, but till his cauſe were both throughly heard and knowne. Boetius.

The whole body of the Law ciuill hath theſe three principles, (that is to ſay) liue honeſtly, hurt no man, and giue vnto euery man his due.

He that maketh his realme ſubiect to a law ſhal raigne, and he that maketh the Law ſubiect to a Realme, may hap to raigne a while, but hee that caſteth the Law forth from his Realme, caſteth forth himſelfe. Iuſtinian.

Breake not the Lawes made for the wealth of the Countrie.

Indeauour thy ſelfe ſo to keepe the Law, that God may be pleaſed with thee Ariſtotle.

The Law of God cannot bee truly kept with heart, if by deed it be diſpiſed. For no man keepeth the Law with heart, vnleſſe he loue the Law: and he that loueth the Law doth according to the nature of loue, and fulfilleth it to the vttermoſt of his power. Pithagor.

There is in the law two points, firſt doctrine to teach, & next an authority to command & compell.

The way to blisse is to loue all men, and to be subiect to the Lawes, but to obey God more than man.

As a sicke man is cured of his disease by vertue of a medicine; so is an euil man healed of his malice by vertue of the Law.

The summe of all.

Lawes be the rules of Iustice and equity,
Whereby wee vnderstand our charge and duty,
To loue with due order with peace and amity,
As God and nature our hearts hath bound.
And that prayse also may worthily redound
To such as make Lawes through wisdome and vertue,
Authorising Ministers both faithfull and true.

Of Iudges. Cap. VI.

Mar. Aur. The authoritie of a Iudge giuen to him by his Prince, ought to bee his accessary, and his good life his principle, in such manner, that by the rectitude of his iustice the euill should feele execution thereof.

It is better for a man to iudge after Law and learning, than after his owne minde & knowledge.

Diogenes A Iudge sitting in iudgement (being wise) ought to remember that hee is but a man: and to consider also that so much as is committed vnto him, is at all times lawfull for him to accomplish. And to remember that not onely power, but credit is also giuen vnto him and not to appoint that which is not according to the law: and therewith diligently also to marke what matter it is which is in controuersie. Both these things are much

to

to be noted. And also, it is the point of a iust Iudge to entertaine neere about him these foure very noble and worthy Counsailors, namely, the Law, Fidelitie, Religion, and Equitie: and to separate far from him these false deceiuers: that is to say concupiscence, feare, enuie, and all vnlawfull desires.

He is an vniust Iudge, that doth things either of enuie, or of fauour.

Iudges inclined to greedinesse and corruption, are oft times pulled away from their prætences by the multitude of bribes and gifts.

What thing can bee more monstrous, than that Iudges should ordaine men to put away euill customes from them that be euill, when they themselues be the inuenters of new vices. Mar. Aur.

Such persons are to bee chosen for Iudges as are learned in the lawes, as be ancient, & such as be knowne to be of good conscience, and vnto them is to be appointed an honourable stipend. Alex. Scu.

We be admonished to iudge our selues, not according vnto the reckoning of mans iudgement but according to the infallible censure of God.

When the Iudge giueth sentence, hee must remember that God is his sure witnesse, that is to say, the beholder inwardly of his own secret conscience, then the which, God hath giuen nothing vnto man that is more diuine and heauenly. Cicero.

The iudgements of God are many and secret, but they are all true, holy, and good.

Both hatred, loue, and couetousnesse, causeth Iudges oftentimes to forget truth, & leaue vndone the true execution of their due and straight charge. Aristotle.

They are worthy to bee accounted wicked

Iudges who eyther of errour, affection, corruption or negligence doe discharge the wicked, and condemne the iust and innocent.

Socrates. Whatsoeuer it shall chance thee to heare, thine eye not consenting and knowledging the same, beleeue not, nor hastily credit thine eare but beleeue and giue iudgement rather by thine eye.

Bias. It is better for a man to be a Iudge among his enemies than among his friends For of his enemies hee may make one his friend, but among his friends hee shall make one his enemie.

Mar. Aur. Certainely the Iudge that winneth more good will than money, ought to be beloued: and he that serueth for money, and loseth the good-wils for euer, ought to be abhorred as the pestilence.

Alex. Seu. Courtousnesse and wrath in Iudges are to be hated with extreame detestation.

Mar. Aur. The Iudges to whom is giuen authoritie to redresse and amend wrongs, bee they that otherwhiles cause more grieses, and stirre vp greater mischiefes:

Hee that is not deceiued by flatterers, that is not corrupted with gifts, and not forgetfull of his vnderstanding, that man may rightly bee called a good Iudge.

The summe of all.

Iudges to whom authoritie is giuen,
From their liege Lord and most deere Soueraigne,
To liue rightly his Lawes they should be driuen:
By wisedome and learning chiefly to refraine
From couetise that hath truth in disdaine
For Iudges that should ease and asswage many griefes,
Are sometime th' occasion of great mischiefes.

Of

Of Iustice and Iniustice. Cap. VII.

Iustice properly is nothing else than a conformitie of all things in the reasonable creature to the law of Gods minde, by which is commanded that God bee loued aboue all things, and that a man loue his neighbour as himselfe. Mar. Celf.

Iustice is not onely a portion or piece of vertue, but it is entirely the same vertue, and thereof only (saith Tully) men be called good men: as who saith, without iustice all other qualities and vertues cannot make a man good. Aristotle. Tullius.

Iustice is a will perpetuall and constant, which giueth to euery man his right. In that it is named constant, it importeth fortitude in discerning what is right or wrong, Prudence is required. And to proportion the iudgement or sentence in an equalitie, it belongeth to temperance: all these together conglutinated, and effectually executed, make a perfect definition of iustice. Seneca.

The most excellent and incomparable vertue called Iustice, is so necessary and expedient for a ruler and gouernor of a publike weale, that without it none other vertue can be commendable, nor witt, nor any manner of doctrine profitable.

The foundation of perpetuall praise and renowme is Iustice: without the which nothing can bee commendable. which sentence is verified by experience. for be a man neuer so valiant, so wise, liberall or bounteous, so familiar or curteous: if hee bee seene to exercise Iniustice or wrong, it is often remembred: but the other vertues bee seldome reckoned without an exception. which is in this manner: as in praising a man for some Tullius.

good

good qualities, when hee lacketh iustice, men will commonly say, he is an honorable man, a bountyous man, a wise man, a valiant man, saving that he is an oppressour, an extortioner, or is deceitfull, and of his promise vnsure. But if hee be iust, with the other vertues, then it is said: hee is good and worshipfull, or hee is a good man and an honorable, good and gentle, good & hardie: so that Iustice onely beareth the name of good, and like a Captaine or leader, exceedeth all vertues in euery commendation.

These bee the words of a Prince that sendeth forth any person with the charge of Iustice.

Aug. Cæs. Would God these wordes were well planted in the hearts of all Princes, Rulers Iudges, & Iusticiaries

I put not the confidence of mine honour into thine hands, nor commit to thee my Iustice, to bee destroyer of innocents, nor an executioner of sinners, but that with one hand, thou shalt helpe the good, to maintaine them therein, & with the other hand to helpe to raise them that bee euill from their wickednesse. And mine intention is, to send thee forth to be a protector of Orphanes, & an aduocate for widowes, a Chirurgion for all wounds a staffe for the blinde, and a Father to euery person, to speake faire to mine enemies, and to reioyce my friends.

Mar. Aur.

Euery Prince committing charge of iustice to him that he seeth vnable to execute the same, or doth not principally for iustice sake accomplish iustice, but doth it for his owne profit, or else to please the partie: thinke surely when the Prince doth not regard this, by some way that hee thinketh least of, hee shall see his honour infamed his credence lost, his goods diminished, & some great chastisement come to his house.

Mar. Aur.

It is an vngodly thing to commit the authority

of

of iustice into the hands of an vniust man.

The vniust men doe great iniustice to speake euill of them that be iust, and specially of God, for he is most iust.

As God doth neuer vniust things, so man neuer lightly doth any iust things.

Nothing ought to bee promised, which should be in any wise contrary to Iustice. Tullius.

Array thy selfe with Iustice, and cloath thee with chastitie, so shalt thou bee happy, and thy workes prosper. Seneca.

Vse iustice, and thou shalt bee both beloued and also feared.

All that is done by iustice is well done: but all that is done otherwise, is euill.

Iustice is a measure which God hath ordained vpon the earth to defend the feeble from the mighty, and the true from the vntrue, and to root out the wicked from among the good. Plato.

No man can be iust that dreadeth death, paine, banishment, oppression, or pouerty: or any that before equitie preferreth the contraries. Tullius.

Sweet hope followeth him that liueth holily & iustly, nourishing his heart, and cherishing his old age, and comforting him in all his miseries. Homer.

None delighteth in iustice, but the iust man.

If thou haue alwayes respect vnto iustice, and consider the causes with a prudent minde, the great knowledge of the Law ciuill shall not much trouble thee. Alex. Seuz

He that vprightly intendeth to the Common-weale may well be called iust: but he that intendeth to his owne only profit is a vicious person.

Without iustice no Realme may prosper.

Without iustice no city may long be inhabited.

Bee not ashamed to doe iustice, for all that is done without it, is tyranny.

Two manner of wayes all iniuries are done: the one is with-holding anothers right: and the other is taking away anothers right.

Mar.Aur. Euery man in generall loueth Iustice, yet they all hate the execution thereof in particular.

Zeno. There is neither iustice nor friendship in them among whom nothing is common.

Alex.Seu. The rigour of Iustice which seemeth to bee in Princes, in punishing offenders against the weale-publike is but a forme of discipline conuenient & necessary, hauing regard to such persons as be found corrupted with all kinds of vice, & hauing their mindes and wits all disposed to folly, which being a generall detriment, Princes should vse therein a more sharpe remedie, and therefore consequently, it should bee found the more conuenient and speedie.

Mar.Aur. It is a great custome, and righteous iustice; hee that willingly draweth to sinne, against his will should be drawne to paine.

Phil. rex. Haynous transgressions must of necessitie bee suppressed by due iustice, correction, and punishment.

The chiefe cause why euill and mischieuous men ought to be punished in this life is, that other being restrained with the feare of the penaltie, may abstaine from sinne, and that the quietnesse also and safety of mans life may be preserued.

Iustice exalteth the people: but sufferance to sinne, maketh the people most wretched and miserable.

Like as a good Prince is alwayes most gratious, most fauorable, and bounteous vnto all such as

as bee sincere in their ministrations, and supporters of equity: so is the rigorous, sharpe and terrible to such as bee corrupt Iudges, and oppressours of Iustice.

There is nothing to bee more abhorred than the selling of Iustice, which knoweth no reward: How much more intollerable is the selling of iniustice, or wrong, wherby the one part suffereth damage by sustaining of wrong, the other is more indommaged by leasing of his good name, and also his money (if it happen) as it hath done oftentimes by a good and righteous Gouernour, that he which hath done wrong, bee compelled to make restitution. Alex. Sen.

There bee two kindes of iniustice, the one is of such as do wrongfully offer it, and the other is of those, who although they bee able, doe not defend the wrong from them vnto whom it is wickedly offered. Tullius.

Like as extortioners and bribers are to be impouerished, so good mens iust are to be inriched.

As the cutting of Vines, and all other Trees, is cause of better and more plentifull fruit: so the punishment of the bad, causeth the good to flourish.

There is nothing more impossible to correct, than the manners of him who will seeme to know all things, and yet contemning the good, will only imbrace those things that be euill.

Men that haue not in themselues a perfect and sound minde, are to bee vtterly reiected, as corrupted both in iudgement and in minde. And if there come from them any appearance of wisdome, it shall tend rather to the doing of mischiefe, than to the doing of any goodnesse.

As the vertue of Iustice maketh clemency the more

more excellent and noble: so on the other side clemencie also maketh Justice the more amiable and seemely.

Alex. Seu. Justice maketh lawes and not lawes Justice: also he that readeth the law seeth the commandement of Justice, but seeing the Law onely in that, that hee seeth it, he doth know Justice But contrariwise, he that knoweth Justice, by her may he discerne what is right, or what is wrong: what is equall or unequall, and by the patterne of Justice may invent a remedy proper or necessary, which expressed in word or writing may be called a law.

The knowledge of Justice eyther happeneth by speciall influence from the high God, or elsett is gotten with the study of wisedome, comprehended in the Bookes of wisemen: who of Pithagoras were called Philosophers, which doth signifie the lovers of wisdome: Wherefore they which by divine inspiration, or by study of the workes of excellent wise men, have the true knowledge of Justice and have best understanding what is iust, and consequently can provide remedies according to Justice. Which remedies if they once be made vniuersall, they bee Lawes, howsoever they bee pronounced, be it by a multitude, or by one person.

The summe of all.

The vertue of Iustice both precious and incomparable,
Should be fast fixed in the hearts of all Gouernours,
Without which vertue nothing may be commendable.
Before God the King, and the higher powers,
Or otherwise relieue to base inferiours.
For the wicked and vniust man that hath iustice to keepe
To defraud the poore righteous, full closely doth creepe.

Of Parents and bringing vp of youth. Cap. VIII.

What manner children shall bee borne lyeth in no mans power, but the right bringing vp that they may prooue good lieth in his power. Licurgus.

Parents that indeed are good parents, ought to know how to bring vp their children. Mar. Aur.

If thou hast vnder thee a charge of children and family, bring them vp reuerently, in obedience and chastitie.

Do prepare for thy children in their youth, that they afterwards fall not to wickednesse, and then their sinne to be imputed vnto thee.

It is to bee imputed vnto bringers vp of children if afterwards they proue to be wel mannered, or otherwise. Philip.

Those parents are to bee blamed, that are very carefull to heape vp riches, and take no care for the good bringing vp of their children.

Good bringing vp is the head of good manners.

Good bringing vp maketh a man wel disposed. Socrates.

Hee is perfect which to his good bringing vp ioyneth other vertues.

It is not possible for him to be of vertuous disposition, that is wealthy and wantonly brought vp in rioting and pleasures. Seneca.

Noble wits corrupted in bringing vp, proue more vnhappy than the other that be more simple. Plutarch.

The childe is not bound to his parents of whom hee hath not learned some good thing.

This allmen (naturally) receiue of their parents, and to be alwayes remembred of them for their comfort: which is, that no man liueth so poorely in this world as he poorely came into it. Plato.

The

Socrates. The better of birth that a childe is, the better ought his bringing vp to be.

Alex. Seu. Children by their lasciuious & remisse education, grow in time to be persons most monstrous and filthy in conuersation of liuing.

Diogenes. Children ought of congruence to be trained and framed to vertuous disposition.

Tullius. Parents ought to rebuke and chastise their children, and that secretly in their houses.

Seneca. We teach our children liberall Sciences, not because those Sciences may giue any vertue, but because they make the mind apt to receiue vertue.

Alex. Seu. The studious father careth more how to bring vp his children in honestie, then how to liue pleasantly. The wise father more considereth what his Son shall be in estimation of other men, then how he may content his singular affection.

Mens children be diuers and of sundry conditions; some be of nature apt to vertue & towardnesse, and some of nature not so prompt and benenolent, wherefore by education they must thereunto be formed. Some be quicke of wit, some dull in capacitie.

Of sharpe wits, some doe most resplendish in acts that be honest, and others seeme quickest in malice and shrewdnesse.

The good and diligent Father or Master, eyther of them is equally carefull, and assayeth first by education, to make them all conformable to his good intention and appetite.

Pithagor. Vse examples, that such as thou teachest may vnderstand thee the better.

Plato. Be sober and chast among yong folke, that they may learne of thee, and among old that thou maist learne of them.

Nec

Hee ought not to lye that taketh vpon him to teach other.

Children must euen from the very youth bee fruitfully trayned in their exercising and doing of the best and most godly things, sith nothing sticketh more fastly than that which is receiued and taken of pure youth, not yet infected with peruerse and crooked manners or opinions. Quintilian.

Nothing either sinketh deeper, or cleaueth faster in the minde, than that which in the youth and tender yeeres is powred in. Fabius.

What thing a man in tender age hath most in vre,
The same to death alwayes to keep he shall be sure, Eurip.
Therefore in age who greatly longeth good fruit to
In youth he must apply himselfe good seed to (mow
As long as a tun or a vessell may last, (sow Horace.
Of the first liquor it keepeth the taste:
And youth being seasoned in vertuous labour,
Will euer after thereof keepe the sauour.

Like as waxe is ready & pliant to receiue any print or figure: so is a yong childe apt to any kind of Learning. Hermes.

Like as there is no beast so wilde, but diligence may make tame: so there is no childe so vntoward nor no wit so vnruly: but that good bringing vp may make gentle and vertuous. Aristotle.

Like as there is no Tree but will waxe barren and grow out of fashion, if it be not well attended: so there is no wit so good but will waxe cull, if it be not well applyed. Plutarch.

Like as they which bring vp horses well, teach them first to follow the bridle: so they that teach children, should first teach them to giue eare to that which is spoken. Socrates.

Hee that teacheth good to other, & followeth it Seneca.

not himselfe: is like him that lighteth a candle to others, and goeth himselfe darkling.

Alex. Mag. We are no lesse bound to our Schoolemasters that rightly teach vs, than we are to our very naturall Parents.

Quintilian It is most meet to bee instructed by them that be best learned, forasmuch as it is difficult to put out of the minde that which is once setled: the double burthen, being painfull to the Masters that shall succeed, and verily much more to vnteach than to teach.

Horace. What instructions soeuer thou intendest to giue be not too tedious therein, that the minds of the hearers may the more easily perceiue it, & the better retaine it.

Mar. Aur. The Teachers to Princes, and Masters to Disciples, profit more in one day with good examples, then in a whole yeere with many lessons.

The Master that instructeth, ought first to giue to his Scholler a strong bridle, and a sharpe bit, to the intent he may be well mouthed, so that no man take him with lyes

Iuvenal. Those that be young, and with-hold due reuerence vnto their Elders, are not worthy of life.

Chilon The honour due vnto our Parents, is none otherwise to be vnderstood, but to iudge discreetly, reuerently, and honourably of our Parents, & to esteeme well of all their things, not onely as of Elders but principally because they be Parents, whom God vsed as instruments to the intent that by them wee might haue naturally in this world our first beginning and entrance into life, & by whom after our birth we be most tenderly brought vp carefully attended vpon, naturally beloued, and most daintily fed and nourished.

In honouring of our Parents, we doe not oneli honour the great vertue and power of God, but also the excellency of his goodnesse, whereby wee are made and borne men, euen of the blood of man.

It is the first Law euen of Nature, that wee should dearely loue our Parents. Val. Max.

If children bee to eat and sleepe ouermuch, they be therewith made dull to learne

It appertayneth to Princes to see that their children be well brought vp, informed in wisdome and instructed in manners, that they may be able after them the better to rule and gouerne their Kingdomes. Solon.

The summe of all.

Parents and Masters that haue charge ouer youth,
Ought well to regard, their office and duty,
And bring vp their Children in Gods holy Truth,
By word and example, both honest and godly,
Rebuke, chastise, and instruct them gently,
For as they shall order themselues hereafter,
It shall be imputed vnto their Teacher.

Of Obedience Cap. IX.

OBedience is a vertue of high and great estimation before God, who willeth it to raigne in the hearts of all men, to shew and set forth the loue and amitie due to God and man. As the Philosopher writeth: bee fauourable to all men, bee obedient & in subiection to all Lawes, but aboue all things obey rather God than men. Socrates.

Plotinus doth also write, that obedience is an incomparable vertue, & due both to God & man: Plotinus.

that is to say, first and chiefly vnto God, and then to those that be sent of him and set in authority, also to Parents, Masters, and Officers.

Plato. Thou fallest into disobedience and great presumption, when thou grudgest against thy Rulers, although they be worthy of all displayse.

Princes being by God put in authority are his Vice-gerents, and should therefore require obedience, which wee must doe vnto them with no lesse fruit for Gods sake, than we should doe it (what honour soeuer it were) immediately vnto God himselfe.

And in that place hee hath set Princes, whom (as representers of his Image vnto men) hee would haue to bee reputed the supreme and most high, and to excell among all other humane creatures, as the Holy Ghost witnesseth, and that the same Princes doe raigne by his authority, the holy Prouerbs make true report. Bymee (saith God) Princes doe raigne, &c.

1. Pet. 2.

Prou. 8.

Reuerence thine Elders with obedience.

Obey Lawes, for hee that is obedient to the Law obeyeth God.

Aristotle.

Alex. Scu. Where any obedience is due, there ought to bee excluded all kinde of reproach, all rebuking or mocking, considering that thereof ensueth contempt, which like a Pestilence consumeth all Lawes and authorities.

Pontanus. What manner of obedience may be there where vice is much made of, and Rulers not regarded: whose contempt is the originall Fountaine of all mischiefe in euery Weale publike?

Thopon. Where reason ruleth, appetite obeyeth.

A man obedient to Nature, cannot hurt a man.

That country is well kept where the King doth

not

not only to know how to gouern it, but rather because also the people know how to obey him. Mar. Aur.

The people owe obedience to their Prince, and to his person great reuerence, & to fulfill his commandement: & the Prince oweth equall Iustice to euery man, & meeke conuersation to all men. Iustinian

The King obeyeth no man but the Law onely.

The publike wealth is there perpetuall, and without any sodaine fall, where the Prince findeth Obedience, & the people findeth loue with the Prince, for the loue of the Lord or Prince breedeth the good Obedience of the Subiect: and the Obedience of the Subiect, breedeth the good loue of the Prince.

Wicked men obey for dread, and the good for their goodnesse,

The wicked & disobedient persons seeke confusion.

Loue him that obeyeth God and his Prince, & seeke not his fellowship that disobeyeth them.

The inferiour person or Subiect ought to consider, that albeit in the substance of a Soule and body he is equall with his Superiour, yet forasmuch as the powers and qualities of the Soule and body with the disposition of reason, bee not in euery man equall, therefore God ordayned a diuersitie of preheminence in degrees to bee among men, for the necessary preseruation of them in conformity of liuing.

Reuerently obey thy Parents.

Vanquish thy Parents with sufferance.

Striue not with thy Father and Mother, although thou say the truth.

Looke what obedience thou rendrest to thy Parents, looke for the like againe of thy Children. Aristippus

Tullius. It is the part of a young man to reuerence his elders, and of such to choose out the best and most commended, whose counsell and authority he may leane vnto, for the vnstedfastnesse of tender yeeres must by olde mens experience bee ordered and gouerned.

Socrates. Seruants (in word and deed) owe due obedience vnto their bodily Masters

Alex. Seu. A seruant made maister, will kicke at his duty, and labour by custome b commeth easie,

Gentle masters haue commonly proud seruants, and of a Master sturdy and fierce, a little words to his seruant is a fearefull commandement.

He obeyeth many t at obeyeth his lusts.

Solon: Hee doth himselfe wrong which obeyeth them whom he ought not.

Hermes He that at one instant another will defame
Will also at another, to thee doe the same,
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey euery lust.

Nothing obtaineth fauour so much as diligent obedience,

The summe of all.

Obediente is a Vertue, that God dearely loueth,
Which mightily doth extoll the glory of his Name,
And to the effect of Gods loue it directly looketh,
As the Philosopher full worthily writeth the same,
Gods holy loue and obedience excludeth all shame.
Obey the King, thy Parents, all Lawes and Authority,
Then doubtlesse thou shalt lead thy life most quietly.

THE

THE FOVRTH BOOKE.

Of Sorrow and Lamentation, or vexation of the mind.

Cap. I.

SOrrow is a griefe or heauinesse for things that be done and past. Aristotle.

Sickness is the prison of the body but sorrow the prison of the soule. Hermes.

Sorrow is next friend to solitarinesse, and enemy to company, and heire of desperation. Mar. Aur.

It is a great sorrow for an auaritious man to see his goods lost. Plato.

The suspitious, the hastie, and the iealous man liueth euer in sorrow. Socrates.

The hastie man is neuer without trouble.

Of sorrow commeth dreames and fantasies.

By sorrow & thought, the heart is tormented.

Sorrowful sight shew the griefe of the heart.

There is no comparison of the great dolour of the body, to the least paine that the spirit feeleth. Cicero

Sorrowfull hearts liue with teares and weeping, and be merry and laugh in dying.

It must needs be that the mindes of men be oftentimes moued with vexations and griefes, but a meane must bee had, beyond the which no man that is wise ought of right to passe.

The ealing of sorrow consisteth in two points: the one is to deuise means not to thinke of griefe and the other is in the inioying of honest delights and pleasures.

Mar.Aur. Sweet wordes comfort the heart but little that is in tribulation, except it bee mingled with some good workes.

Of thought commeth watching and bleared eyes.

Hermes There be sixe kinds of men, that be neuer without vexation. The first, is he that cannot forget his trouble. An enuious man dwelling with folke newly inriched. Hee that dwelleth in a place and cannot thriue, whereas another thriued before him. A rich man decayed and faine in pouerty. Yet that would obtaine that hee cannot get. The last is, hee that dwelleth with a wiseman, and can learne nothing of him.

Security putteth away sorrow, and feare hindereth gladnesse.

If thou wilt bee counted valiant, let neither chance nor griefe ouercome thee.

Plato. If thou desire to haue delight without sorrow, apply thy minde to study wisdome.

Accustome not thy selfe to be heauy and sad, for if thou doe thou shalt bee thought fierce: yet bee thoughtful, for that is the token of a prudent man.

Mar.Aur To friends afflicted with sorrow wee ought to giue remedy to their persons and consolation and comfort to their hearts.

Aristotle The multiplying of friends, is the asswaging of cares.

A wise man in torments is euermore happy: but hee that is troubled either for Faith, for Iustice, or for the liuing Gods sake, the sufferance of

Plato. paine bringeth that man to perfect felicitie.

The Rod of God, or his Scourge of affliction (whereby the proud flesh of man is pinched and brought low) is the most readie and necessary

meane

meane whereby they shall be driuen to remember themselues, and to liue the more honestly and vertuously in the sight of God.

The greatest easement to ease him that is in heauinesse, is to exercise the wauering heart with some good occupation. Mar. Aur.

There is no sorrow but the length of time may asswage, and make more easie. Sulpitius

As a wise Mariner in calme weather prepareth himselfe looking for a tempest: euen so doth the minde when it is most at quiet doubt of some tribulation, Plutarch.

Wise men quietly beare their griefes and sorrowes, as things that are very sweet and commodious to them, assuredly knowing that if they shall patiently suffer, they shall not lose their reward.

As in battaile the cowardly & feareful Souldier, so soone as hee beholdeth the face of his enemy, leaueth his Armour, and with all speed possible betaketh him to his feet, and trudgeth away, and is therfore by his enemy most mercilesly slain, whereas to him that stoutly fighteth, no such extremity happeneth: euen so they which cannot suffer the frowning face of sorrow and lamentation, being thereat amazed, tormented, or made afraid, doe in faintnesse of courage die, when they which doe manfully resist, oft times with triumphant ioy depart as iustly Conquerours. Cicero

Sorrow commonly taketh not place in him that abstayneth from foure things: that is, from hastinesse, wilfull frowardnesse, pride and sloth. Pithagor. Mar. Aur.

Counsell exhortation, and perswasion, to him that is in trouble giueth small consolation when there is no remedy.

Hee

Seneca. Hee is not worthy to liue, that taketh not care to liue well.

Hermes. He is wicked, and most to bee dispised of all men, that careth and studieth for none but for himselfe

Seneca. In all thy trouble remember this reason: hard things may be mollified, straight things may bee loosened, and heaute things shall little grieue him that can handsomely beare them

Lactantius As euerlasting felicitie doth quickly follow the godly in the short race of their misery: so euerlasting misery quickly followeth the vngodly in the short race of their worldly felicity.

The summe of all,

Sorrow is a griefe for things done and past,
Which by painfull sighes appeareth from the heart.
Sorrow secretly worketh mans life to waste,
Sorrow and sickneſſe together taketh part,
Sorrow muſt be thought on when felt is no smart,
And as after a calme, tempeſts doe follow,
So after quietneſſe there followeth ſorrow.

Of Wit and Diſcretion. Cap. II.

Plato. Mans wit is the instrument of God whereby is declared vnto the world that all vertue commeth of him.

Seneca. There is no greater treasure than Diſcretion and Wit.

Wit without Learning is like a Tree without fruit.

By

By reading, wit and vnderstanding increaseth. Iulius.

Mans wit (by the will of God) is naturally nourished and fed with the gift of Learning and knowledge and by time spent in studie, it either diligently searcheth, or doth alwayes somewhat it, and is led with the delight both of seeing and hearing.

Thou shalt much profit in reading, if thou doe as thou readest.

Wisedome cannot be profitable to a Foole, nor wit to him that vseth it not. Selene.

Wisedome is the treasure of wit, wherewith euery man ought to enrich himselfe Plato.

Dispose not thy Wit both to Vertue and Vice Diogenes

The wit of man is apt to all goodnesse if it bee applyed thereunto.

Mans wit is of it selfe so corrupt and peruerse, that by counterfeiting and dissembling one may easily begutle or abuse another, hauing one thing secretly hid in his heart, when outwardly he saith and doth cleane contrary to the meaning of his heart.

Many excellent & goodly wits are not a little hindered, through the fault of many Instructours and Teachers. Alex. Seu.

The wit is made dull with grosse and immoderate feeding. Diogenes

A wise heart possesseth knowledge, and a prudent eare seeketh vnderstanding.

A wise man seeth the Plague, and hideth himselfe: but the foolish goe on still, and are punished.

Neither wit, strength, or courage (in any man) can become lively and excellent, where the mind Alex. Seu.

it

is addict to superflous feeding, to beastly idlenesse or wanton pastimes, but onely by temperance in liuing, vigilant prouidence, & continuall exercise, wherby strength is nourished, & wits be increased, like as by the other strength of body is dissolued, & the wits be consumed, or vnprofitably dispersed.

Sigism. The ornaments of wit are much more faire, than the badges of outward Nobility.

Hermes. Ambitious men haue vngratious wits.

A meeke wittyman is hard to be found.

Through lacke of wit springeth much harme.

Celsus. That man that is void of wit & faith, there is in him no hope of redresse, neyther by any comfort nor counsaile that shall be giuen vnto him.

Polion. He that hath least wit is most poore.

Socrates. Hee seemeth to bee most ignorant, that trusteth most his owne wit.

Stablish thy wit both on thy right hand and on thy left, and thou shalt be free.

ocrates. A bond-man to ire hath no power to rule by his owne wit.

eno. If thou shalt at any time be constrained to fight in warre or else where, trust more to thy wit than thy strength: for wit without strength much more preuayleth, than strength without wit, to attaine the victory.

To see is but a small matter, but to foresee is a token of a good wit.

Pittacus. Excellent things ought to be done wittily, and with great circumspection.

ei otion. It is better to want riches than wit.

ecca Shamefastnesse in a child is a token of wit, but in a man, a token of foolishnesse.

A witty woman bringeth forth wise children.

Re-

Recreation of wits are to be suffered: for when they haue a while rested, they spring vp often-times the better and more quicker.

That pastime is to be abhorred, where wit sleepeth, and idlenesse with couetousnesse is onely learned. Alex. Seu.

A quiet wit and cleere vnderstanding, taketh right great heed of things that be past: prudently waying things present and things to come.

The wits which in age will bee excellent, may be knowne in youth by their honest diligence. Alex. Seu.

No wit can make straight that which Nature hath made crooked.

Hee best perceiueth his owne wit: that though his knowledge be great, yet thinketh himselfe to vnderstand little. Protogenes

Authority and fauour doth not onely shew a good wit, but it doth also polish that which is rude.

God truely giueth wisdome, but fauour and authority do shew it most chiefly in a Weale publike.

Like as the earth nourisheth the roote of the tree, but yet the Sunne bringeth forth the blossomes: and if the stormes let not, hee with his wholsome heate ripeneth the fruit, and maketh it pleasant: euen so study and labour bringeth in knowledge, which by the comfort of Princes appeareth abroad in some ministration. And if enuy or displeasure bring not impediment, the increase of fauour maketh both wit and learning fruitfull and profitable vnto the Weale publike.

As empty Vessels make the loudest sound, so they that haue least wit are the greatest babblers. Socrates.

Like as narrow mouthed Vessels which are longest Hermes

long in filling, keepe their liquour the better, ſo wits that are ſlow in taking, are beſt of all to retayne that they learne.

As Iron and Braſſe are the brighter for the wearing, ſo the wit is moſt ready that is moſt occupied.

The ſumme of all.

The greateſt treaſure without compariſon,
For mans felicitie heere in this life,
Aboue Gold and Siluer, is Wit and Diſcretion,
To temper the ioyfull and comfort the penſiue,
Or otherwiſe to inſtruct man in peace or ſtrife,
Wit alſo is increaſed by often reading,
And like the fruitleſſe tree is wit without Learning

Of Friends, Friendſhip, and Amitie. Cap. III.

FRiendſhip is a vertue, or ioyneth vertue.

Friendſhip cannot bee without vertue, and that in good men onely.

Ariſtotle. Cullius.

Friendſhip is none other thing but a perfect conſent of all things, appertayning as well to God as to man, with beneuolence and charity. And there is nothing giuen of God (except wiſedome) that is to man more commodious.

Friendſhip in good men, is a bleſſing & ſtable connexion of ſundry wits, making of two perſons one, in hauing and ſuffering. And therefore a friend is properly named the other I, for that in them is but one minde, & one poſſeſſion. And that which is more a man reioyceth more at his friends good fortune, than at his owne.

This is a iuſt law of friendſhip, that the friend in all

all things trusteth to his friend, first regarding to who is his friend.

It is small pleasure to haue life in this world, if a man may not trust his friends.

Beware that thou takest not them for thy friends whom thou subduest and bringest to subiection. Diogenes.

Friendship is to be preferred before all worldly things, because there is nothing more agreeable with nature, nor that helpeth man more, either in prosperity or in aduersity. Tullius.

True and perfect friendship is to make one heart and minde, of many hearts and bodies. Pithagor.

He that would endeauour to take away friendship from the fellowship of mans life should seeme to take away the Sunne from the world. Cicero.

Friendship is the louer of loue. Plato.

It is the property of friends to liue & to loue together. Aristotle.

Good wit is the beginner of friendship, which by vse causeth friendship to follow. Plato.

Friendship ought to be ingendred of equalnesse, for where equality is not, friendship may not long continue.

Where any repugnancie is, there can be no amitie, since friendship is an entire consent of wils and desires.

Therefore it is seldome seene that friendship is betweene these persons: namely a man sturdy of opinion, inflexible, & of sower countenance, & betweene him that is tractable, with reason perswaded, and of kind countenance and entertainment. Also between him which is elcuated in authority & another of a very base estate or degree: yea & if they

they be both in an equall dignitie, if they be desirous to climbe, as they do ascend, so friendship for the most part decayeth.

Isocrates. Distance of place severeth not neither hindereth friendship but it may let the operation therof

Mar. Aur. In friendship fained is great doubtfulnesse, doublenesse, faintnesse coldnesse to do good, much hardnesse, slipperinesse and inconstancy.

Cicero. Whereas true friends bee, their paines are in common.

Seneca. A true friend is more to be esteemed, than kinsfolke.

Hee is a good friend that doth his friend good, and a mighty friend that defendeth his friend from harme.

Plato. Get friendship of them that follow truth.

Aristotle. Admit none thy friend, except thou first know

Periander how hee hath behaued himselfe with his other friends before, for looke how he serued them, euen so he will serue thee.

Hermes. Be slow to fall into friendship, but when thou art in continue.

Mar. Aur. Who so loueth good manners, persevereth in friendship.

Put no trust in friends in thy present prosperity, for it is an euident token and prognostication of euill fortune.

Hee is a very friend that lightly forgetteth his friends offence.

Scornefull men are dangerous friends.

Socrates. There is no man that would chuse to liue without friends although hee had plentie of all other riches.

Photion It is a sweet pleasure for a man to helpe and be holpen of his friends.

One

One friend ought not to enquire any vniust thing of another. Mar. Aur.

Friends ought to be like good horses, that is, they ought to haue a little head by humble conuersation: quicke of hearing, to the intent that they be quicke when they are called: a soft mouth, to the end that their tongue be temperate: the hoofe of their foot hard to suffer trauaile and their hand open to doe good deeds: their feet sure to perseuere in amitie: a bay colour for his good renowne: also that he be without curbs and bits, and that hee may goe where any fatall Destinie turneth the bridle and reine of Fortune.

There is so little difference betweene our enemie and our friend, and so hard to know the one from the other, that there is great ieopardie, lest we (somewhat retchlesse or negligent) defend our enemy in stead of our friend, or hurt our friend in stead of our enemie. Plato.

The agreement together of euill men in mischiefe is not friendship: for friendship is of it selfe so pure, that it will not be vsed in euill. Aristotle.

Prooue not thy friend with damage, nor vse thou him vnprooued. This must thou doe, if when thou hast no need thou faire thy selfe to be needy: in which if he help thee, thou art neuer the worse, but if he refuse, then knowest thou by gaining how for to trust him.

Be as mindful of thine absent friends, as of them that be present. Isocrates.

Friends in aduersitie are a refuge, and in prosperity a pleasure and delight, to communicate our pleasures with all. Aristotle.

If thou desirest to bee thought a friend, doe thou the workes that belong to a friend. Hermes.

Pithagor. If thy friend misorder himselfe towards thee breake not off friendship therefore immediately, but rather assay by all meanes to reforme him, so shalt thou not onely retaine to thee thy old friend, but shalt double his friendship.

There be many which lack no friends, and yet lacke friendship.

A wiseman though hee bee contented and satisfied with himselfe: yet he will haue friends because he will not be destitute of so great a vertue.

Beare witnesse rather against friendship, then against truth.

Plato There cannot be friendship betweene a seruant and his Master, inasmuch as their states are vnequall: but for asmuch as they be both men they may, because that in manhood they bee both equall.

Mar. Aur. New amities or friendships be weary in thy dayes.

We see oftentimes prooued by experience, that friends lightly taken, are likewise lightly left againe.

Do good to thy friends, that they may be more friendly: and to thine enemies, that they may be thy friends.

Socrates. The iniury of a friend is much more grieuous then the iniury of an enemie.

Mar. Aur. He that promiseth, & is long in fulfilling, is but a slacke friend

Plutarch. He that casteth away his kinsfolkes, and maketh him friends of strangers, doth as the man which would cast away his fleshly legge, & set on another of wood.

Seneca As fire and heate are inseparable, so are the hearts of faithfull friends.

Like

Like as a Phyſitian cureth a man ſecretly, hee not ſeeing it: ſo ſhould a good friend help his friend priuily, when he knoweth not of it. Ariſtotle.

The ſumme of all.

Friendſhip which is the agreement of mindes
In truth and loue, is the chiefeſt vertue
Of morall vertues, that in the world man finds:
Wherefore in the world to liue who ſo minds,
Ought Friendſhip to get, and got to enſue
By loue, not by lucre, that true Friendſhip blinds,
Knit with an heart where rancour neuer grew,
Which knot eſtates equality ſo binds,
That to diſſolue in vaine may Fortune ſue,
Though malice helpe, which two, all glory grinds:
So ſtrong is Friendſhip as no ſtormy winds
Haue might to moue, nor feare force to ſubdue,
Where all theſe points be ſetled in their kinds.

Of Giuing and Receiuing. Chap. IIII.

AS giuing and receiuing are contrary the one to the other, ſo the one is more commonly vſed then the other. Catiline.

In giuing theſe things muſt be conſidered, what thing, and to whom, how, where, and wherefore thou giueſt. Photion.

God will increaſe that little that thou haſt, if thou purpoſeſt to giue of that little.

In receiuing be thankfull, and at the leaſt haue a good will to requite a friendly benefit. Titus Liuius.

When thou friendly doſt intend to giue, chooſe (as neere as thou canſt) ſuch a perſon as is plaine and honeſt, of good remembrance, thankefull,

abstaining from the goods of others, no niggard of his owne, and specially to all men benevolent.

Alex. Seu. Whom peruerse Fortune, long sickneſſe, ſeruice, freindship, disloyalty of them that were trusted, or whom theeues & oppressors haue brought vnto pouerty, to those let men extend forth their compassion and charitie.

Tullius. The greatneſſe of a benefit is declared eyther by the commoditie, or by the honesty, or by the necessitie.

Mar. Aur. He that may giue and giueth not is vtterly an enemy: and he that promiseth forthwith, and is long or he doe it, is but a suspitious friend: what needeth words to our friends, when we may succour them with workes? It is not right that we render him onely our tounge, which is the worst thing without, of whom wee receiue the heart, which is the best thing within.

Those friends are but slender, & scant friends, that in promising many things, will be slacke to giue any thing.

A vertuous hand is not bound to make the tounge a foole.

Promise is a ancient custome amonge the sons of vanitie: and of custome the tongue speaketh hastily, and the hands worke at leisure.

Promise and performe.

Socrates. Giue vnto the good, and he will (if he can) requite it againe: but giue to the euill disposed, and he will still begge and aske more.

If thou bestowest a benefit, keep it secret, but if thou receiue any, publish it abroad.

Requite benefits.

Giue to the needy, yet not so, that thou needest thy selfe.

Giue

Giue at the first asking: for it is not freely gi- Seneca.
uen that is often craued.

Giue no vaine and vnmeet gifts, as Armour to women, Bookes to Plough-men, or Nets to a Student.

Let thy gifts be such, as hee to whom thou giuest doth delight in.

Giue liberally for thy profit. Solon.

See that thy gifts be according to thine abilitie: for if they be too big, thou shalt be thought a waster: and againe, if they be too small, thou shalt be thought a Niggard.

Succour them that perish, yet not so, that thou thy selfe perish thereby.

Boast not of thy good deeds, lest thine euill bee Socrates.
also laid to thy charge.

Remember them which haue done thee good and forget not their benefits.

Benefits ought to be as well borne in minde, as Seneca.
receiued with the hand. He is vnthankefull which acknowledgeth not the good that is done vnto him, & he is more vnthankefull that to his power requiteth it not, but he is most vnthankefull that forgetteth it vtterly.

One gift well giuen, recouereth many losses.

The remembrance of benefits ought neuer to waxe old.

A small thing giuen willingly is more acceptable then that which is grudgingly giuen, bee it of neuer so great price.

A gift grudgingly giuen of a Niggard, is called a barly loafe, which although it be bitter, is needfull to be receiued of the hungry.

The will of the giuer, and not the value of the gift is to be regarded.

Hee is worthy to bee deceiued, which while he bestowith a benefit, thinketh of the receiuing of another.

Diogenes.

To be worthy of a benefit, is more then to haue giuen a benefit.

The summe of all.

In giuing, these things must be considered,
What thing, to whom, where, and wherefore it should be:
First, the good and needy ought to be remembred,
And they, or else God shall againe requite thee,
But see thou be mindfull of thine ability,
Then, if to giue, thou shalt be disposed,
Giue not to receiue, lest thou be deceiued.

Of Pouertie and Need. Chap. V.

Philip.

POuerty is a vertu learned without a teacher.

No man is poore but he that thinketh himselfe poore.

He is mighty, which hauing riches is poor, but he is more mighty, which being poore, is rich.

No riches are to bee compared to a contented minde.

Protogenes.

In all things the meane is best, and to liue warily is a great treasure: and to liue wastfully causeth pouerty.

He is not to be thought poore, whom his little that he hath sufficeth.

Not hee that hath little, but hee that desireth much is poore.

Isocrates.

A man were better liue poorely, being assured of the blisse of Heauen, then to be in doubt thereof possessing all worldly riches.

As

As that man which hath nothing, is counted but poore and miserable: so is hee also counted most miserable and poore, that is not contented with that which he hath. Cicero.

Wicked & couetous men, because their wealth towards them, is but vncertaine and subiect to many mishaps, are not only neuer contented with their present portion but through their greedy desire still coueting to haue, their estate onely is very poore, and of all others noted most miserable.

There is no fault in pouertie; but their mindes that so thinke are faulty.

To know how to vse Pouerty well is great blessednesse.

Pouerty with security is better then riches with feare.

Pouerty with ioy and gladnesse is an honest thing. Seneca.

Be satisfied with little, for it will increase and multiply.

It is better to suffer great necessity, then to borrow of him whom a man may not trust.

More miserable is the pouerty of the minde then of the body. Aristotle.

He is not to be counted poor that hath in youth purchased good disciplines, and honest friends, hee is in most wretched estate of beggery that is not endued with any good quality or gift of knowledge. Diogenes.

Pouerty letteth not a man to exercise mercifull acts.

If thou fauourest the poore that can doe but little, thou shalt be fauoured of God that can doe much.

He that rebuketh the poore because of his pouertie, rebuketh the maker of the poore.

Mar.Aur. We may thinke that the Father that dyeth and leaueth his sonne poore and wise, hee leaueth him too much: and hee that leaueth his sonne rich and foolish, I thinke he hath left him nothing.

It is better to be a poore man beleeuing in God then to bee rich putting doubts in him.

The miserable lacke of the poore man, and the superfluous riches of the rich man causeth discord among the people

Socrates. Haue compassion vpon poore men, & God shall reward thee with greater riches.

Mar.Aur. When a man is plagued with pouerty and sickenesse (both ioyned in one), and hath no succour nor easement, there ariseth in him an intollerable griefe, a fire not able to bee quenched, a sorrow without remedie, a tempest full of wrackes, and a burning flame both of soule and body.

Pouerty is euill, but riches is worse.

If thou desirest to be quietly minded, thou must eyther bee a poore man indeed, or else like a poore man.

Plato A needy old man is a miserable thing.

Seneca If thou wilt liue after nature, thou shalt neuer be rich.

The state of pouerty is specially to be redressed by the grace and fauour of God, we alwayes indeuouring our selues by all honest meanes to the helping thereof, and not by corrupt coueting of other mens good, for thereunto will then follow at hand, the wicked effects of thefts, of periuries, of robberies, extortions, and so forth, to the further kindling of Gods wrath.

If the end honour is giuen to a young person,

poore

poore and vertuous, rather then to an old person rich and vicious.

The rich may haue power to bee more esteemed without poore people, & accompanied with rich and couetous: but the vertuous poore person shall be better esteemed, and lesse hated. Mar. Aur.

The summe of all.

Pouerty with pleasure or paine doth appeare
In all estates, by sundry conditions:
Pouerty with ioy is more blessed and deare
Before God then riches without exception,
Wretched pouerty is of beastly affection,
And those sort of men that are poore and vertuous,
Are more worthy honour then the rich and vicious.

THE

THE FIFT BOOKE.

Cap. I.

What mentall Powers or Vertues are.

BEcause the soule of man is the most precious thing belonging to man, the Image of God and also immortall, it is necessary to shew by what power and meane in vs your soules may attaine euerlasting blisse, that is continuall abiding in the loue and presence of God: for that is the end, that all our soules naturally doe seeke for.

This blessednesse it attaineth through mentall vertues, that is to say, of certaine powers of our minds, whereby we discerne what is good, and so labor to enforce our affections to follow the same, contrary to the lust of the fraile body, which alwayes leadeth vs to euill and naughtines. Which mentall powers, what they be, how they are attained, maintained and lost, and how they ought to bee applyed (according to the mindes of the best Philosophers,) shall bee shewed, and in their appointed places shall bee knowne from other vertues, by the title of mentall vertues; which duely

to

to learne and follow I beseech God giue vs all his grace: without which all teaching and learning in this behalfe, is but meere vanity.

Of Vertue. Cap. II.

VErtue is no other thing but a disposition and exterior act of the minde, agreeable to reason, and the moderation of nature. Alex. Sen.

Vertue is a strong Castle, and can neuer bee won. it is a Riuer that needeth no rowing, a sea that moueth not, a fire that quencheth not, a treasure that neuer hath an end, an army neuer ouercome, a burden that neuer wearieth, a spie that euer returneth, a signe that neuer deceiueth, a plaine way that neuer faileth, a strrop that forthwith healeth, & a renowne that neuer perisheth. Mar. Aur.

Vertue in all workes is chiefly and aboue all things to be praysed, as the head Fountaine and most precious iewell of all manner of riches.

Onely vertue attaineth the euerlasting blessednesse. Aristotle.

Vertue principally aboue all things, purchaseth to man benevolence, friendship and loue. Socrates.

Vertue is shut vp from no man, but is ready for all that desire her: She receiueth al men gladly: she calleth all men, both Kings seruants, and banished men: shee requireth neither house, nor substance, but is contented with the naked man. Seneca.

The way of vertue is hard at the beginning, but after thou hast crept vnto the top, remayne there for sure quietnesse. Hesiodus

The trace of vertue is as good in good things with them that be good, as the vice and dishonesty of euill folkes is in euill things. Mar. Au

It

Plato. There can nothing be amended or rightly corrected, but by that which surmounteth it, and is better then it: as vice by vertue, falshood by truth, wrong by iustice, folly by wisedome, ignorance by learning, and such like.

Vertue alone performeth the euerlasting felicitie.

Hermes It is better to suffer shame for vertuous dealing, then to winne honour for vicious liuing.

Mar. Aur. To attaine vertues we haue good desire, but to attaine vices we put too all our workes.

Socrates. Few persons take heed or haue knowledge, where vertue is to be learned.

Diogenes The lesse time that a man hath to liue, the more earnestly is the study of vertue to be proceeded in.

Pithagor. To vse vertue is perfect blessednesse.

Seneca Prudence is the guide of all other vertues.

Socrates Sow good workes and thou shalt reape the flowers of ioy and gladnesse.

So liue with men: as if God saw thee.

Plato Apply thy self so now in vertue, that in time to come thou mayst therefore be praysed.

Socrates Though Vertue come not at the first, yet by diligent seeking it may be found out.

Plato He that is vertuous and of godly behauiour, is like vnto God: but he that is contrary is vtterly vnlike him.

Mar. Aur. It is not possible for any vertuous man (if he be vertuous) that hee vnlawfully take any taste in any other mans goods.

Refraine from vice, for vertue is a precious garment.

Apply thy minde to vertue and thou shalt bee saued.

Be vertuous and liberall, so shalt thou eyther

ster

stop the slanderous mouth, or else the eares of them that shall heare him.

Sleepe not before thou hast considered how thou hast bestowed the day past: if thou hast well done, thanke God: if otherwise, repent and aske him forgiuenesse. Pithagor.

Ensue the vertues of thy godly ancestours. Plato.

The chiefe vertue to yong men is not eagerly to attempt any thing. Socrates.

To a vertuous and well disposed man, euery day is high and holy. Diogenes.

Nothing can corrupt a minde wholy dedicate to vertue. Aristippus

The high vertues among all noble vertuous people, consisteth not onely to suffer the passions of the Bodie, but also to dissemble them of the Soule. Mar. Aur.

Trauile and take paines to spend thy life in the trade of vertue: the paine is but short, but thy vertues shall euer endure. If contrarily, thou shalt haue pleasure to doe that which is euill, thy pleasure abateth, but the euill tarrieth still. Musonius

Vertue verily exceedeth all things: for if liberty, substance, health and liuing, or countrey, parents and children do wel, it happeth by vertue, she doth aduance all, and hath all things vnder her gouerment. And in whom great plenty of vertue is found, no good thing is at any time dainty. Plautus.

Vertuous men feare more two dayes of prosperitie, then two hundred dayes of aduerse Fortune. Mar. Aur.

Vertue by aduersitie is best tried. Legmon.

That person is not worthy to liue, that will not study to liue vertuously. Diogenes

With

Mar. Aur. With vertue God sustaineth vs, and with the order of Iustice the people are well gouerned and ruled.

Diogenes. Vertue is praised of many: but there is no man that effectually followeth it.

Men will put themselues to paines for the attayning of all things saue vertue and honesty.

Mar. Aur. In all voluntary things a man may be vertuous, but in naturall things, I confesse euery man to be weake.

Hermes Like as the eye cannot see at once both aboue and beneath, no more may the wit apply both vertue and vice together.

Socrates. Like as in a paire of Tables, nothing can bee well written, before the blots and blurs be wiped out: so vertue and noblenesse cannot be seene in a man except he first put away his vices.

Pyrrhus rex. To a vertuous man, it is but a small reward to be Lord ouer all the earth: and it is but a small chastisement to take a vicious mans life from him.

Diogenes. Vertuous and well disposed persons, haue honestie and shamefastnesse in all places.

Plato Like as a precious stone is a golden Ring: so shineth an heart that is setted in vertuousnesse.

Mar. Aur. Young vertuous persons are bound to honour ancient wise men.

Hermes. Like as men choose good ground to labor and to sow, so should they choose also vertuous and honest men to be their seruants.

Plutarch. It is a great vertue to flye those things our selues which we reproue in others.

Thales. Without vertue man is but in the number of beasts.

In Vertue may bee nothing counterfaite: but

but therein is the onely image of vertue called Simplicitie.

Hee that liueth vertuously in this life, his spirit shall haue rest with God. Mar. Aur.

The summe of all.

Vertue in all workes is greatly to be praised,
As the head Fountaine and iewell most precious.
By Vertue friendship and loue is purchased:
Vertue is a garment most comely and curious,
To obtaine Vertue therefore be studious:
For he that loueth vice and doth Vertue detest,
May well be compared to a loathsome beast.

Of Wisdome, a mentall vertue. Chap. III.

SApience is the Science of things diuine and humane, which considereth the causes of euery thing, by reason whereof that which is diuine she followeth, and that which is humane she esteemeth very light. Tullius

Sapience is the foundation and roote of all noble and laudable things: by her we may winne the good ende, and keepe vs from euerlasting paine. Aristotle.

Wisedom is the knowledge of diuine things: is the head of all other Sciences.

True Wisedome teacheth vs as well to doe as to speake.

It sufficeth not a louer of wisdome to reprooue the vices of others by words, but it is necessary he doe himselfe that which he requireth others to doe. Mar. Aur.

Of all the gifts of God wisedome is the most ex- Plato

excellent: shee giueth goodnesse to the good, and forgiueth the wicked their wickednesse: she ordereth the minde: shee directeth the life, and ruleth the workes thereof, teaching what ought to be done, and what to be left vndone, without which no man can be safe.

Wisedome is life, & ignorance is death, wherefore the wiseman liueth, because he vnderstandeth what hee doth: but the ignorant is dead, because he doth he knoweth not what.

The haters of wisdome, are louers of death.

Wisdome is the defence of the soule, and the mirrour of reason: and therefore blessed is hee that trauaileth to get her, for shee is the ground and root of all noble deeds: by her wee obtaine the chiefe good, that is, euerlasting felicity.

Wisedome and iustice are honourable both to God and Man.

Hermes. Of all the good gifts of God, wisdome is most pure, she giueth goodnesse to good people she pardoneth the wicked, she maketh the poore rich, and the rich honourable: and such as vnfainedly embrace her she maketh like vnto God.

Prudence is the guide of all other good vertues.

Wisdome garnisheth riches and shadoweth pouertie.

To men of low degree wisdome is an honour, and foolishnesse is a shame to men of high degree.

As we see oftentimes vnder a bare and torne coat Wisdome lyeth hid: so likewise vnder rich vestures and ornaments folly greatly and hurtfully lurketh.

Pithagor. Wisdome at the beginning seemeth a great wonder.

Wise

Wisdome thoroughly learned will neuer bee forgotten.

Wisdome is like a thing fallen into the water, which no man can finde except hee search at the bottome.

It is not possible for him to obtaine wisdome and knowledge, that is in bondage to a woman.

Wisdome most commonly is found in him that is good and vertuous. Boetius.

That man is vnhappy whersoeuer hee come, that hath a wit, and will not learne Wisdome. Socrates.

Wisdome causeth a man to be honoured. Alex. Seu.

A quiet man ioyneth his wisdome with simplenesse.

By wisdome is marked and substantially discerned the words, acts, and demeanour of all men, betweene whom happeneth to bee entercourse or familiarity, whereby is ingendred a fauour or disposition of loue.

Wisdome causeth a man to know his Creator Hermes

Hee that desireth wisdome, desireth the most high and diuine estate Solon.

Hee that findeth wisdome findeth life here in this life, and in the World to come.

Hee that seeketh wisdome the right way findeth her, but many erre, because they seeke her not duly, and blame her without cause.

Science is had by diligence, but Wisdome and discretion commeth from God. Aristotle

The feare of God is the beginning of Wisdome. Socrates.

Honour wisdome, and deny it not to them that would learne it: and shew it, not vnto them that despise it. Pithagor.

All such persons as are to bee approued very wise Hesiodus.

vile and nothing at all profitable, which being of themselues void of vnderstanding and wisdome, will stubbornly disobey such as gladly would giue vnto them both sage and wise counsaile.

Aristippus. The report of wisdome and vertue, is good in a Tyrants opinion, so long as he thinketh that nothing which is spoken or doue, bee repugnant against his affections: for he accounteth it vanity, (iudging as a sicke man) nothing to be good that agreeth not with the scent or taste of his own loathsome appetite.

Plato. Wisdome is a Tree that springeth from the heart, and beareth fruit in the tongue.

Without study of wisdome the minde is sicke.

Early rising & much watching are profitable to keepe a man in health, and to increase his wisdome.

Plato. Wisdome in the heart of a Foole is like a flying thing that cannot long continue in one place.

A man of perfect wisdome cannot die: and a man of good vnderstanding cannot be poore.

Archilaus It is a speciall point of wisdome to know to what purpose the time best serueth.

Seneca. Power and might is in young men: but wisdome and Prudence is in the aged

Wisdome maketh men to despise death, and ought therefore of all men to be imbraced, as the best remedie against the feare of death.

As the Plough rooteth out from the earth all brambles and thistles: euen so wisdome rooteth out all vices from the minde.

Plato. Like as a hand is no part of a man, except it can doe the office of a hand: so is wisdome no part of a wise man, except it bee occupied as it should be.

Like

Like as the eye without light can neither see it selfe nor iudge of any thing else: so the soule that lacketh wisdome, is blynd and knoweth nothing.

As health conserueth the body, euen so wis- Socrat.
dome conserueth the soule.

Like as the sicke man which asketh counsaile, Senec
and is taught of the Physician, is neuer the neerer health except he take the medicine: so he that is instructed in wisdome and vertue, & followeth not the same, is neuer the better therefore, but looseth the health of his body, and blessednesse of his soule

Like as an Adamant, by a secret & hid power Plutarch.
draweth Iron vnto it: euen so wisdome by a secret meane draweth vnto it the hearts of men.

As hee which in the game place runneth swiftest, and continueth still in his pace, obtayneth the crowne for his labour: so all that diligently and earnestly follow wisdome and vertue, shall be crowned with euerlasting glory. Seneca.

Among wisemen hee is wisest that knoweth much, and sheweth to know but little.

Vpon perfect and true wisdome, waiteth continually two hand-maydens, that is to say: Humility and Soberneste.

A wise man is knowne by two points: hee will not lightly bee angry for wrong that is done vnto him, nor is proud when he is praysed.

A perfect wise man mortifieth his worldly de- Seneca.
sires: by meanes whereof hee subdueth both his soule and body.

There is none happy but the godly wise man. No man is rightly happy, except he be both wise and good for perfect and true felicity is not without wisdome and goodnesse.

Plato. Contrariwise, they which bee ignorant and of euill disposition be vnhappy: for where ignorance and sinne is, there infelicity & misery most plainly appeareth.

Hee is wise that acknowledgeth his ignorance, and he is ignorant that knoweth not himselfe.

It is not possible for him to be wise, that desireth not to bee good.

It is better to be wise and not to seeme so, than to seeme wise and not to bee so: yet men for the most part desire the contrary.

A wise man vnderstandeth both the things that are aboue him, and those also that are beneath him, hee knoweth the things that are aboue him, by the benefit which he receiueth therby, & things beneath him, by the vse that he hath of them.

Isocrates. A wise man is knowne by three points: in making his enemy his friend, the rude learned, and in reforming the euill disposed vnto goodnesse.

Wise men for the truths sake ought to contrary one another, that by their contention the truth may the better be knowne.

Aristotle. A young man cannot be perfectly wise, for wisdome requireth experience, which for lack of time yong men cannot haue.

A wise man ought to repute his errour great, and his goodnesse small.

He shal be wise that keepeth wise men company.

It is a shame for a wise man to say, I thought not so much.

It is a point of wisdome to cut away all occasions which might hinder the doing of the honest profitable things.

No man can refraine from doing amisse, but a wise man by one peril will auoid another.

Hee

He is a wise man that doth good to his friends, but he is more than a man that doth good to his enemie. Hermes.

He that forbeareth to speake, although he can doe it both wisely and eloquently, because neither in the time nor in the hearers he findeth opportunity, so that no fault may succeed of his speech: he therefore is vulgarly called a wise person.

A wise man cannot bee slandered of anything. 1 Aur.

A wise man meriteth more punishment for a light deed done openly, than a secret Murtherer.

A wise man ought to thinke that while hee liueth in this World, he holdeth his felicitie but at aduenture, and his aduersitie for a naturall patrimony.

The mother of extreame mischiefe is worldly wisdome. Plato.

Who so hath Lands and goods enough, shall soone haue the name of a wise man. Cicero.

Nothing can happen better to a wise man than mediocrity of substance. Tullius.

Desire not to be wise in words, but in workes: for Wisedome of speech walketh with the World, but workes wrought by wisdome, increase vnto the World to come. Aristotle.

The summe of all.

Wisdome the most high and diuine estate,
The roote of all noble and laudable things,
The great gift of God most sweete and dedicate,
The tree of all pleasure that in the heart springs,
Whose deare and dainty fruit the tongue forth brings,
And they that to wisdome themselues would apply,
Must diligently haunt wise mens company.

Of Learning and Knowledge, two Mentall Vertues. Chap. IIII

Plato: PLato affirmeth that there is set in the soule of man, comming into the World, certaine Species, or as it were seeds of things, and Rules of Arts or Sciences. Wherefore Socrates in the Socrates, booke of sciences, resembled himselfe to a midwife, saying in teaching yong men, he did put into them no Science, but rather brought forth that which already was in them: like as the midwife brought not in the childe, but being conceiued did helpe to bring it forth. And like as in Hounds is a power or disposition to hunt, in horses and grey-hounds an aptnesse to run swiftly: so in the soules of men is ingenerate a limbe of Science, which with the mixture of a terrestriall substance, is darkened.

But where there is a perfect Master prepared in time, the brightnesse of the Science appeareth cleare, like as the power & aptnesse of the beasts before rehearsed appeareth not to the vttermost, except it be by exercise prouoked, and that sloth and dulnesse, being plucked from them by industry, bee induced to the continuall act, which (as Plato affirmeth) is proued also in the Master and the Scholler.

Socrates. Euen so the aforesaid Socrates in Platoes booke of Science, saith to one Theages, Neuer man learned of me any thing, although by my company he became wiser, I onely exhorting and the good spirit inspiring.

Learning and knowledge is the onely good thing of the World, and ignorance the onely euill thing.

Lear-

Learning is no other thing but the aggregation of many mens sentences & acts, to the augmentation of knowledge. Alex. Seu.

A person void of Learning and sufficient litterature, differeth nothing from a stone. Aristippus

Who so laboureth to advance the minde with good and laudable qualities, and with vertuous and honest disciplines, shall be assured of much the better friends. Diogenes.

Those men that doe most excell in Learning and Eloquence, and do in such things more than other men, they should bee most renowned, most worthily praysed, and duely preferred. Æneas Siluius.

Learne such things while thou art a Childe, as may profit thee when thou art a man. Plato.

Endeauour thy selfe in thy youth to learne, although it be painfull: for it is lesse paine for a man to learne in his youth, than in his age to be ignorant.

It becommeth a man from his youth to bee shamefast in filthy things, and to bee studious in those that are honest. Hermes

He is to be commended, which to his good bringing vp, ioyneth Vertue, Wisdome, and Learning.

Be sober and chaste among young folke, that they may learne of thee, and among old folke, that thou mayst learne of them. Plato.

Giue good eare to the aged, for hee can teach thee of the life to come.

Forget not to giue thankes to him that instructeth thee in Learning.

When thou art weary of study, sport thy selfe with reading of good Stories.

Where can a man be better accompanied than with wise men, or else reading among Bookes? Mar. Aur.

Learne to honour vertue, to reioyce in temperance, and to giue honour to sobriety, lowlinesse, or meeknesse.

Endeauour thy selfe to doe so well that others may enuy thee therefore.

Tullius. We must take good heed and beware with diligence, that we in our calling doe nothing rashly, aduenturously, fondly, negligently, & vnaduisedly, for we be not to thinke ingendred of nature, that we should seeme to be created for the effects of vanitie, or lightly to spend our time in pastime and playing, in iesting, wantonesse, and follity, but we bee rather created and borne to sagenesse, and to the exercise of more graue and profitable studies.

Playing and honest passing the time is lawfully to be permitted and vsed but yet in such wise to be vsed, that our naturall sleeping, or other necessary meanes of resting bee not neglected: and that at such time, as wee haue sufficiently ended (in our estate and calling) all such graue and earnest causes as needfully wee haue to doe.

Tullius. He that in certaine pleasures of this life hath some delight, must very warily keepe a measure, lest he want in time the inioying of the same.

If thou desirest to bee good, endeauour thy selfe to learne to know and to follow the truth: for hee that is ignorant therin, and will not learne, cannot be good.

In whom doctrine hath been found, ioyned with vertue, there vertue seemeth pure and excellent.

Learne by other mens vices, how filthy thine owne are.

He is sufficiently well learned that knowes how to doe well, and hee hath power enough that can refraine from doing euill.

What

What difference is between a man presuming to be a man not being learned, and a beast? Mar. Aur

Better it is to be a begger, than a man without Learning. Aristippus

They are in a wrong opinion that suppose learning to be nothing auaileable to the gouernance of a Common-weale. Phil. Rex

No small vtilitie groweth to a Common-wealth by the Sapience of a learned Prince, Ruler, or Gouernour. Aristotle.

The most Learning and knowledge that wee haue, is the least part of that we be ignorant of. Mar. Aur.

He that knoweth not that he ought to know, is a brutt beast among men, he that knowes no more than he hath need of, is a man among brutt beasts, and hee that knoweth all that may bee knowne, is a God among men. Pithagor.

Esteeme him as much that teacheth thee one word of wisdome, as if hee gaue thee abundance of Gold.

Keepe company with them that may make thee better Xenoph.

Be apt to learne wisdome, & diligent to teach it

Search for the cause of euery thing,

Labour not for a great number of Bookes, but for the goodnesse of them. Seneca.

Let it not grieue thee to take paines, to goe to learne of a cunning man, for it were a great shame for yong men not to trauaile a little by Land to increase their knowledge, sith Merchants do saile farre by Sea to augment their riches.

An opinion without Learning cannot be good.

The vnlearned must beware that they presume not to iudge of matters which they vnderstand not without some authorizeall direction.

Lear-

Learning consisteth not in the greatnesse, but in the goodnesse.

Aristippus. Learne diligently, the goodnesse that is taught thee, for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift offered him of his friend.

Learning is Studies sister.

Learning maketh young men sober, comforteth the old men, is riches to the poore, and garnisheth the rich.

Socrates. Of all things the least quantity is to be borne, saue of Learning and Knowledge: of which the more that a man hath, the better may he beare it.

To lacke Knowledge is a very euill thing, to disdaine to learne is worse, but to withstand and repugne the truth against them which teach the truth, is worst and farthest from all grace.

Socrates. Inteligence is King both of Heauen and also of earth.

It is not possible for one man to know all things, yet should each man labour to know as much as he might.

Isocrates. It is no shame for a man to learne that hee knoweth not, of what age soeuer he be.

Know thy selfe.

Macrob. He that knoweth himselfe well, esteemeth but little of himselfe: he considereth from whence he commeth, and whereunto hee must, hee regardeth not the vaine pleasures of this brittle life, but extolleth the Law of God, and seekes to liue in his feare.

Hee that knoweth not himselfe is ignorant of God, wilfull in wickednesse, vnprofitable, and vtterly graceless.

Demost. Sickenesse, pouerty, and aduersity, are meanes re-

requisite (as by the rod of God) to ouerthrow, chastise, and keepe low the power of the proud flesh: whereby a man shall the better know himselfe.

The knowledge of the law of God worketh a man to know himselfe, and is the onely right way to eternall saluation.

Cunning continueth, when Fortune flitteth. Alex. Seu.

To vnlearne euill, is the best Learning.

It seemeth that great vexation and trouble Hermes. should be in the minde of him that dwelleth with wiseman, and can learne nothing of him.

The godly being giuen to the studies of Learning and wisdome, doe chiefly bestow their wisdome, prudence and vnderstanding to mens commodities. Tullius.

The vnderstanding and knowledge of vaine men are but beast-like to those that are possessed with the heauenly spirit, which is secret and hid: and whereas they speake and vtter their knowledge all others ought to be still. Mar. Aur

Hearing in a man is a great help to knowlege. Aristotle.

Much babling is a signe of a smal knowledge. Pithagor.

Knowledge seemeth to be a thing indifferent Aristippus both to good and euill.

Knowledge is better in youth than in age.

In a short while wee learne all euill, but in a Mar. Aur. long season we cannot learne any goodnesse,

The more wee exalt and raise our selues with Learning and Knowledge, the more low doe wee put the flesh with miseries.

Both sleep and labour are enemies to learning. Plato.

To learne better is a good punishment for ignorance.

Learne to liue wel by teaching of righteousnes

Lear-

Learning & knowledge is sought for of good men, and lodged euen in their breasts to this end only, that they may thereby know sin and eschew the same, and know vertue and attaine vnto it, for if it be not applyed hereunto of them that haue it, she leaueth in them her whole duty vndone.

The vertue of Learning

Alex. Seu. In vaine is that long trauaile in studie and learning, where actuall experience doth not shew forth her fruits.

Like as a field, although it be fertile, can bring forth no good fruit except it bee first tilled: so the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse.

Socrates

Seneca. As we behold our selues in other folkes eyes, so should we learne by other mens report, what doth become vs, and what doth not.

Like as in meates the wholesomnesse is as much to bee required as the pleasantnesse: so in hearing and reading authours, we ought to desire as well the goodnesse as the eloquence.

Plato. Like as Bees out of flowers sucke forth the sweetest: so should men out of Sciences learne the best.

As a Captaine is a director of a whole hoast: so Reason ioyned with knowledge is the guide of life.

The summe of all.

In mans soule there is set at his first entrance
Into this short life of care and misery,
Certaine hid seeds of pure and lively substance,
Rules of Sciences as Plato *doth testifie.*
Whereby at all times we may the more worthily
As men among men through Science and Learning,
Differ from beasts in wise mens company:
Else as beasts among men be regarded nothing.

Of

Of Feare. Chap. V.

Feare is a vertue that groweth of an vndoubted beliefe in God, & it hath in it such force, that it maketh courage to flie, and maketh a man to abstaine from sinne and wickednesse. Anachar.

No man can be iust, without the feare of God. Socrates.

If thou wilt desire truly to know what is the feare of God, thou must vnderstand it to bee, both to desire deuout things, and also to liue deuoutly and holily. The feare of God is also to be vnderstood to be the well of life, springing vp into euerlasting life, whereby are washed onely the repentant sinners, and such as are not filthily spotted. Mar. Cels. *What the feare of God is.*

Feare dependeth on loue, & without loue it is soone had in contempt.

Feare God aboue all things, for that is righteous and profitable, and so order thy selfe that thy thought and words bee alwayes of him: for the speaking and thinking of God surmounteth so much all other words & thoughts, as God himselfe surmounteth all other creatures: and therefore men ought to loue, feare, & obey him, though they should be constrained to the contrary. Socrates.

If thou knowest not what is sinne, nor what is vertue, by the feare and loue of God thou shalt know both.

Thinke vpon the reward of sinne, and feare to offend. Consider how full of griefe & misery, how short and transitory this present life is, and the vaine pleasures thereof: how on euery side thine enemies compasse thee, and that death lyeth in waite against thee, and euery where catcheth thee sodainly and vnawares. Plato.

Feare

Pithagor. Feare the great vengeance of God as much as thou maist: consider his might and puissance: and that shall keepe thee from sinne, and when thou thinkest of his mercy, remember also his righteousnesse.

Feare not threatning, neyther bee ouercome with sweet wordes and faire promises: for with these twaine, the godly (of the wicked) are sharply assayled in this world.

Socrates. By the feare of God wee attaine helpe of the holy Ghost, which shall open to vs the gates of saluation, whereunto our soules shall enter, with them that haue deserued everlasting life.

Hermes Hee that feareth God as he ought, shall neuer fall into the pathes that leade men into euill.

Socrates. The feare of God is the beginning of wisdome: and the want of Gods feare is the very ground and foundation of all foolishnesse, sinfulnesse, and abhomination.

When the feare of God is once gone from a man, there remayneth then nothing else but lightnesse of life, extreame rashnesse, forgetfulnesse of God, and running head-long into all kind of sinne and mischiefe.

A man that feareth God, serueth God, prayeth faithfully vnto God, and distributeth liberally to the poore.

Propertius Hee that rightly feareth God, and esteemeth wel the excellency of his Maiesty from his heart, cannot forget such precepts as he receiued of God but will alwayes thinke vpon the obseruance of them.

The feare of God doth not onely withdraw the hand & other parts of the body from committing euill, but also it helpeth to the cleansing of the mind

and

and withdraweth the consent thereof to euill.

Nothing is sweeter than the feare of God.

There is no strength of Empire so great, which suppressed by feare can long continue. Tullius.

He ought to feare many, whom many do feare. Aristippus.

Whom many men doe feare, they doe hate, and euery man whom he hateth he desireth may perish Ennius.

They that desire to be feared, needs must they dread them of whom they be feared. Tullius.

There is nothing so sure which standeth not in danger of his inferiour.

Hee that is not mutroued with Charity, is attended with terrour.

The summe of all.

Without the feare of God no man can be iust,
Nor yet rightly rule his corrupt nature:
Feare strongly mortifieth all filthy lust,
Feare findeth entrance into a life most pure,
Which Feare vpon Loue dependeth all sure,
Or else Feare without Loue, encreaseth hatred:
And whom men doe feare they wish were perished.

Of Death not to be feared. Cap. VI.

Death is the dissolution of the body. Hermes.

Death is none other thing but the parting of the soule from the body. Aristotle.

What thing is Death but a trap doore wherin the Tent is closed in the which are folded all the miseries of this life. Mar. Aur.

Death doth looke for thee euery houre. Basil.

As soone as thou art borne to possesse the earth death issueth out of his Sepulchre to find thee.

As

As thou knowest not when or where death will meete thee, so thou must remember that alwayes and in every place hee seeketh for thee.

It behoueth a man so to vse himselfe, that he looke for death euery houre: and to be alwayes in a readinesse for the comming of death.

Augustine. There is nothing that more calleth a man back from sinne then the remembrance of Death.

Blacke vgly Death maketh all subiect to the rigour of his Law.

Death deadly woundeth without dread or daliance.

Experience plainly teacheth, and all Ages approue, that Gods plagues threaten, sickneſſe calleth, old age warneth. Death sodainly taketh, and the earth finally deuoureth.

The life of man is like water poured out of a bucket, which the earth quickly sucketh vp, and appeareth not againe.

Pithagor. Death is a thing that cannot bee eschewed, wherefore it ought to be lesse feared.

Socrates. Death is common to all persons, though to some one way, and to some another.

Mar. Aur. In euill death putteth great doubt of a good life: and a good death excuseth an euill life.

It were better for a man to die and lose this life, to attain much wealth, than to escape, and to liue in misery.

A worshipfull death is better than a miserable life.

Death is not to be feared of them that be good

The carnall & wicked worldly men who haue their felicitie in this life, and are ouerwhelmed with the vanities of this world, they immoderately feare Death, and they tremble and shrinke in their

their bodies, when they heare of death: whose wicked hearts and mindes are so giuen ouer, to imbrace and hold fast the fickle pleasures of this life, that they doe vtterly forget, or rather appeare doubtfull of the euerlasting world to come.

Though the bodily death, by diuers meanes & for diuers causes bee vnto men very tedious and bitter: yet the death thereof, for the testimony of Gods Truth is vnto the godly most easie, most ioyfull, sweete and delectable: because hee seeth (though the eye of faith) the present performance of Gods heauenly promises.

Death is life to him that looketh to haue ioy after it. Aristotle.

Death of the euill, is the surety of good.

Life iudgeth vndirectly of death.

Praise no man before death, for death is the discouerer of all his workes. Isocrates.

Death is the finisher of al tribulation & sorrow. Seneca.

By that same way that life goeth, death commeth. Mar. Aur.

If we liue to die, then we die to liue. Mar. Aur.

Death despiseth all riches, and glory, and reuieth both rich and poore folke together. Boetius.

Death riddeth the body out of paines.

As the beginning of our Creation commeth of God: so it is meete that after death our soule returne to him againe. Diogenes Aristotle.

To men occupied about diuine things, life seemeth a thing of no reputation. Plato.

The most profitable thing for the world is the death of couetous and euill people.

Death is the rest of all couetous people. Solon.

Like as age followeth youth: euen so death followeth age. Horace.

Mar.Aur. Short is our life, and shortly death commandeth vs to close our eyes, and to follow the course of death.

Plutarch. After winter the Spring time followeth, but after age youth neuer commeth againe.

The end of sickenesse is death, and the end of darknesse is light.

Mar.Aur. When the life passeth there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lord, that can take away the feare of the spirit, nor paine of the flesh.

Plato. He which feareth to haue paines after Death, ought in his life time to auoid the perill, which is his owne wickednesse.

A rash and wicked eye that delighteth to behold vanity, may well be called the window of Death, for it is the deadly Minister of the hearts concupiscence & forerunner of filthy facts, thefts, robberies, extortions, and such like.

Socrates. None need to feare death, saue those which haue committed so much iniquity, as after death deserueth damnation.

It is a happie mans lot to die before he desireth death.

He is in a miserable state that wisheth to die.

Thou must needes dye, but not so oft as thou wouldest.

Plato. For vnrighteousnesse and other mischieuous deeds the soule after death is sore punished.

Death is sweete to them that liue in sorrow.

Plato. Take not so much thought to liue long, as to liue well

Hermes. Despise bodily death; and it shall bee life to thy soule follow truth and it shall be saued.

Wisdome maketh men to despise Death, and ought

ought therefore of all men to bee embraced, as the best remedy against the feare of death.

It appertayneth to men that be valiant, rather to despise death, than to hate life.

Death and sleepe be Cousins germane.

This is to bee allwayes noted, that when thou goest out of thine house, thou art not certaine to returne into thine house againe, and in going into thine house thou art not sure thence to goe out againe: likewise when thou goest to thy bed, thou art not sure to rise from thence againe. Qui. Cur. Seneca.

Liue and hope as if thou shouldst die immediately. Plinius.

One day deemeth another, but the last day giueth iudgement of all that is passed. Homer.

Death ought rather to be desired than despised: for it changeth vs from this world of vncleanenesse and shame, to the pure world of worship: from this transitory life to life euerlasting: from the World of folly and vanities, to the world of wisedome, Reason, and Truth: and from this world of trauell and paine, to the world of rest and consolation.

O how happy were it for the vnhappy Man (if forgetfulnesse deceiue him not) to remember the state of this life, how short it is, how full of misery, vanity and woe, an approued exile, and hath nothing in it permanent? It is a continuall conflict, strife and war, a wandring wildernes, and a vale of wretchednesse, wherein wee are continually compassed with most terrible, fierce, and feareful enemies, to the deadly wounding, slaying and ouerthrowing both body & soule into Hell. O (these mischiefs considered) why should man then haue such desire to dwel in this wretched world, &

 Mar. Aur.

to liue in such a loathsome and laborious life? to tarry in such wretchednesse, & to remaine in such a perilous state? were not death much rather to be desired? were not the houre of death much better than the continuance of such a life? for to the godly, death is the most happy messenger & quicke dispatcher of all such displeasures, the end of all trouble and sorrow the bound of all rest, the dore of good desires, the gate of glories, the port of Paradise, the hauen of heauen, the entrance to felicitie, & harbour from all misery, and the beginning of all Blessednesse. Therefore the day of deaths happy vocation is not to be contemned or feared, but rather to bee highly celebrated with Ioyfulnesse, Mirth, and Melodie. Farre off therefore be it, that wee should either at the hearing or presence of death, haue feare in vs and trembling, that such a friend should not bee welcome vnto vs, that the foulenesse of his face should feare vs from his good conditions: that the bitternesse & hardnes of his rough huske should hinder vs from the sweet taste of such a comfortable kernell: yea, farre off bee it, that the feare of deaths discommodities, should hinder vs, or pluck vs backe from the ioyfull embracing of so many and innumerable commodities which hee daily bringeth, for the most quiet state of the godly, and not to heare, see and feele this: woe be to those deafe eares, blind eyes & hard hearts, whereby men wickedly feare and flye from that which (with most ioyfull desire) they should wish and imbrace. Consider therefore thy selfe, feare to offend the presence of God, and feare not the day and houre of death, but abide with patience thine appointed time, and thanke thy Maker for thy change.

God

We saile with great trauell through the great and dangerous perils of this short life. and sodainly at one houre wee are commanded to take land and discharge vs of our flesh, and to take the earth for a Sepulchre. Mar. Aur.

In these our dayes of misery, wee reade many things, we heare, wee see, wee desire, wee doe attaine, we possesse, suffer, and doe rest much, and sodainly wee are called by death: and of all these things wee shall beare nothing away, because all they and we are nothing.

All the trauels of the world are weighty, but the trauels of death are weightest Mar. Aur.

All be perillous, but that is most perillous.

All bee great but that is the greatest.

All things at the last haue an end by death, saue onely death, whose end is vnknowne,

Then (if we bee good) sith wee shall change the weary life and company of men, for the sweetnes and ioy of God and the doubts of fortune for this sure life: and the great and continuall feare, for perpetual peace: And this euill and naughty corrupt life, for good renowme and glory: we ought to thinke verily this should bee none euill but a change most blessed and happy

Oh what blessednesse is it to haue death due for our sinnes diuerted into a demonstration & testification of Gods Truth.

When our last houre is come necessitie carrieth vs hence, though we be not willing: but if we bee willing then haue wee with God, both thankes, and euerlasting reward. Photius

Doubtlesse, so onely shall the soule of man most happily at the last by death depart from the body, as shee hath afore hand through true knowledge

diligently recorded and practised death: and hath also long time before (by despising of things temporall, and by contemplation and loue of things spirituall) vsed herselfe to be as it were in a manner absent or a part from the bodie.

The summe of all.

Death is the Dissoluer of each mortall body,
Driueth all againe to their first matter, Dust,
Which while we liue should put vs in memory
From whence we came, and hence to what we must,
Fearefull to the Euill, but ioyfull to the Iust,
Who after this life, through death transitory,
For deathlesse life ioyned with ioy doe trust,
Whose life by death is led to greater glory.

Of Libertie. Cap. VIII.

Diogenes. The best thing in this present life is Liberty: Liberty be it neuer so poore is to be preferred before all delights and pleasures where Liberty is not.

Cicero. He is to be counted free and at Libertie, which is void of all lust and concupiscence.

Libertie is a power giuen vnto man, whereby he may liue, as he himselfe shall thinke good. And he liueth properly as he lusteth to himselfe which followeth, in conuersation, those onely things which are good and honest, who enioyeth freely his office, who hath a foresight how to liue well, who obeyeth not the Law for feare of punishment but for truths sake and equity: and with whom there is nothing more effectuous than the good successe of his owne aduise and iudgement.

So

So pleasant a thing to man is the state of liberty, that life is to bee aduentured for the happy recouery thereof.

To a man that is once brought vp with freedome & Liberty, there is nothing vnto him more grieuous & miserable than to be restrained of the same.

Death truly is to bee preferred before seruile slauery and bondage.

That is most truely seruitude, when a man without moderation or stay of his appetite, doth follow ouer much his owne lust and pleasure: which to ouercome is more commendable and prayse worthy, than winning of many, both rich and great Cities, Diogenes. What Seruitude is.

Hee is subiect to a seruile state and bondage which cannot refraine from his owne affections. Cicero.

He that is a good man & a wise, loseth not his liberty at any time: no, not so long as breath in him indureth. Plato.

Of our selues we haue no liberty nor ability to doe the will of God, but are subiect to sinne, and shut vp vnder sinne. Augustine.

In verymuch liberty it is hard to bee moderated or to put a bridle to wanton affections. Aristotle.

Hee that hath liberty to do more than is necessary, will oftentimes doe more than is tending to honesty, Macrobius.

Too much Liberty turneth into bondage. Seneca.

Hope is bondage, but mistrust is Liberty. Thales.

The couetous person, the ambitious, the lecherous, with such other giuen to vice, cannot be free and at Liberty. Diogenes.

A Tyrant neuer tasteth of true friendship, nor of perfect Liberty.

Alex. Seu. Slaues and bondmen, haue onely this liberty to vse a proud countenance, because they bee shameleſſe: and Noblemen bee alwayes knowne by their gentleneſſe.

Seneca. They bee out of liberty that doe not labour in their owne buſineſſe, that ſleepe at an other mans wombe, and ſet their feet where an other man ſleepeth

Mar. Aur. Where there is corruption of cuſtomes, there liberties ſhould be broken.

Terence. Truely of ouer much licence happeneth great peſtilence.

Alex. Seu. All things deſire libertie, and mankind moſt ſpecially.

Cicero. It is better for a man to keepe his owne libertie, than to take libertie from another man.

Will conſtrayned, ſeeketh euer opportunitie to ſlip off the choller.

Nothing is in the perfect ſtate of ioy, if liberty be away

The ſumme of all.

Although honour, health, riches, and dignity,
Be dainty pleaſures that Nature doth imbrace,
Yet Liberty as Writers doe teſtifie,
It is the beſt thing that men can purchaſe:
The poore mans liberty doth plainly deface,
The rich in Priſon, or bondſlaue to riches,
Whoſe liues are waſted in moſt wretched diſtreſſes.

OF

Of Goodneſſe. Chap. VIII.

That thing is to be called good, which includeth in it ſelfe a dignitie that ſauoureth of God and Heauen, ſo that thoſe things are onely worthy the name of Goodneſſe, which hath a perpetuity and ſtedfaſtneſſe of godly ſubſtance. Plato.

As God himſelfe is all Goodneſſe, ſo hee loueth all things that are good, which is Righteouſneſſe and Vertue, and hateth the contrary, Vice and Wickedneſſe.

Thoſe perſons verily may be called good which do ſo behaue themſelues, and in ſuch wiſe do liue that their faith, ſuretie, equalitie and liberalitie be ſufficiently proued: and that there be not in them any couetouſneſſe, wilfulneſſe or foole-hardineſſe, and that in them be great ſtability and conſtancy. Tullius.

It is not onely ſufficient for a perſon to be good but it is neceſſary that hee put from him all occaſions that are reputed euill. Mar. Aur.

It is good right, that they which be good men, and doe well, receiue the honour which they bee worthy to haue: and to them which be good, and already aduanced to honour, they giue ſuch courage, that they endeauour themſelues with all their power, to increaſe that opinion of goodnes, whereby they were brought to aduancement, which needs muſt bee to the honour and benefit of thoſe by whom they were ſo promoted. Plato.

Many yeeres of a mans life are not to be reckoned, but rather the good and godly workes that he hath done.

Thoſe be a curious kind of men that wil ſeeke to know another mans life and behauiour, and

bee

bee slow to seeke the amendment of their owne vices.

Hermes. He may be called good, that other men fare the better for his goodnesse.

Ioan. Varius. He is to bee counted a good man among them that are good, whom neuer man saw to doe any euill worke, nor heard him speake any euil words nor doe any thing but it was to the comfort of the needy, and profitable to the Common-wealth.

Socrates. Thou canst not be perfectly good, if thou hatest thine enemy, what shalt thou then be if thou hatest thy friend.

Let him that is a good man bee a louer of all good men, because they be good, and for the goodnesse that is in them, let him haue pleasure in their familiarity and company: for God shall thereby be praysed, and he himselfe well commended, ioyfully comforted, and blessedly rewarded.

Plato. There is no greater delectation and comfort to him that is good, than to be seene in the company of good men.

Plato. Like as a man passing through the Citie, and seeking where he may find a good Carpenter, or a good Smith, hearkeneth where the most hewing is, or beating with hammers, and there goeth in, supposing to find that which hee looketh for: euen so, if thou wilt haue a good man, goe and looke him out where thou hearest sicknes sharply raigneth, or where iniustice gouerneth, will ruleth, or great power oppresseth, there shalt thou surely find him that thine heart desireth.

Plato. Aduersitie is sent of God vnto good men, not vniustly nor cruelly, but for a good consideration and louingly: as the doing of a good Father, which with an incomparable charity desireth the ad-

aduancement of his Prince to perpetuall honour and dignity, by such manner of exercise as most aptly tryeth his vertue.

Who doubteth but that they are to bee counted good men, which in aduersity be patient, and deale vprightly both in word and deede with all men. Boetius.

The greatest goodnesse of all goodnesse is, when Tyrants are put vnder by vertues acquitted, or to find remedy against accustomed vices, with good inclinations. Mar. Aur.

If thou intendest to doe any good, tarry not till to morrow: for thou knowest not what may chance thee this night. Pithagor.

The goods of the soule, are the principal goods Nothing is to be counted good, that may be taken away. Pithagor.

Friendship is the chiefest good thing in a Citie or Country. Aristotle.

Good men reioyce, that not onely they, but all others be cleare of such mischiefes as be put vpon them.

Men ought to doe well to good people, and to chastise the wicked by rigour. Socrates.

In good things behold the mercies of God: and apply them aptly to thy selfe. And in all euill things & plagues behold his iudgements through the which thou mayest learne and feare to offend him.

Doe not what thou wouldest, but what thou shouldest.

There is nothing so well done of them that bee good, but forthwith it shall bee counterfeited of them that be euill. Mar. Aur.

The tongue is both good and euill to a man.

The

Pithagor. The hearts of good people are the caſtle of their ſecrets,

Socrates. Hee that doth good, is better than the good which he doth: and hee that doth euill, is worſe than the euill that hee doth.

Legmon. A good thing the further and the more largely or apertly it is knowne, the further the vertue thereof ſpreadeth and rooteth it ſelfe in mens hearts and remembrance.

If thou doeſt good to the euil, it ſhall happen to thee, as it doth to them that feede another mans Dogge, which barketh as well at his feeder, as at another ſtranger.

Mar. Aur. If good men bee diligent to ſeeke others that be good, no leſſe ought they to hide themſelues from them that bee euill: for a godly man with one finger hath power ouer all them that be vertuous, but to withſtand one euill perſon, he hath neede of hands, feet and friends.

A good rich man may ſeldome be found.

Hee that is mighty, is not by and by good, but he that is good, is immediately mighty.

Plutarch. It is the part of a good honeſt man to forget diſhoneſt things, which to remember is a point of euill.

It is better for a man to amend himſelfe by following the good example of his Predeceſſours, than to make his Succeſſors waxe worſe by following his vnthrifty vicious liuing.

Cicero. The greateſt fault in a man that is good is to approue euill rather than good, and the greateſt euill in an euill man is to condemne good for euill.

Mar. Aur. The euill man is alwayes deſired for his wickedneſſe to bee dead: but the good meriteth alwaies to haue his death bewayled.

The

The goodnesse that commeth of an ignorant mans like herbs growing vpon a dunghill. Hermes.

That man seemeth good that is meeke and gentle of condicion, soft in wordes, and restfull in person, and gracious in his conuersation. Mar. Aur.

Vertuous and well beloued persons loue honesty and shamefastnesse at all times, and in all places. Diogenes.

There is nothing so good, nor so well beloued, but course of time causeth vs to leaue it, to dispraysc and abhorre it, and finally to bee weary of it.

Good men bee called to ioy, and euill men bee drawne to paine.

The summe of all.

All goodnesse is geuen vs from God aboue,
The author of Vertue, Grace, and good Gouernance,
Whose loue and liuely light should euer moue
Mankind by good life, his glory to aduance,
The goodnesse of God, as of long continuance.
And those that bee wise men and learned will say
Nothing is good, that may be taken away.

Of Prayse and Dispraysc. Chap. IX.

Apply thy selfe so now in vertue, that in time to come thou mayst therefore be prayscd. Plato.

It is meere wickednesse, to seeke prayse by counterfeited vertue. Diogenes.

Challenge not to thy selfe the Prayse of other mens inuentions.

In all thy doings seeke chiefly the prayse of God.

When

Chrysost. When God is blessed, and when thankes and prayses be giuen vnto him of men, then the more plentifull blessings are giuen of him, euen for their sakes by whom hee is blessed: for hee that blesseth God, maketh him a debtor of a greater blessing.

Mar. Aur. He is greatly to be praysed that leadeth an vncorrupt life, that loueth and feareth God, that is friendly to his friend, fauourable to his enemy, temperate in his words, and restfull in his person.

Prayse nothing that is not commendable, nor dispraysе ought that is prayse worthy.

Prayse honest and good things.

Prayse not the vnworthy because of his vaine riches.

Prayse a man for that which may neither be giuen him, nor taken from him, which is not his faire house, nor his goodly garments, nor his great houshold, but his vertue, wit & perfect reason.

Prayse little but dispraysе lesse.

Hee that to his noble linage addeth vertue and good conditions is highly to be praysed.

Anachar. The good workes of olde and ancient persons are to be praysed, rather than their white haires, for honour and prayse ought to bee giuen for the good life, and not for the white head.

If thou wilt prayse any man, because hee is a Gentleman, prayse his Parents also. If thou wilt prayse him for his riches, that appertaineth to fortune. If thou prayse him for his strength, remember that sickneſſe will make him weake. If thou prayse him for his swiftneſſe of foote, remember that age will take it away. If for his beauty, it will soone also vanish away: but if thou wilt praise him for his manners, wisdome, & learning

that

that is his owne, & neither commeth by heritage, neither alters with Fortune, nor is changed by age, but is alwayes one with him.

Doe not such things thy selfe, as thou wouldest dispraysc in another. Pithagoras

He that praiseth himselfe & dispraiseth others, is not worthy praise. Protogenes

In the multitude of men, there are [illegible] to bee prayed, and many to bee dispraysed. Mar. Aur.

Nothing disprayseth a man so much as his owne praysing, specially when he boasteth of his owne good deeds.

To be prayse of euill men, is as euill as to bee prayed for euill doing.

If a man prayse thee, remember to bee thine owne Judge. Cato.

We must beware we open not our eares to such as praise vs falsely, nor suffer our selues to bee flattered. Tullius.

None be in so much danger of flatterers as the Prince, Noblemen, & such as be in authoritie. Ouid.

The Cluster of flatterers walke in the Court.

If it were as painful a thing for men to prayse honest things as it is to doe them, then should they be as little prayed as followed.

If thou wilt dispraysc him whom thou hatest, shew not that thou art his enemy.

It is a point of flattery, to prayse a man to his face. Seneca.

Immeasurable laud & prayse is to be reproued. Diogenes.

All things that are good, haue euer the preheminence in prayse and comparison.

It is sufficient to prayse and exalt a childe, seeing his honest towardnesse, disposition or aptnesse well proued by such things as he taught him.

Pride

Pride is cause of hatred, & Sloth of Dispraise.

Aristole. As they which giue willingly seeme to haue but little themselues, euen so they which prayse other folkes slenderly, seeme to desire to bee prayzed themselues.

Plutarch. Like as the famished for want of other meate are faine sometime to eate their owne flesh: so many that [illegible] same glorious are forced to prayse themselues, because no man will else.

Hermes. As the shadow followeth the body, so prayse followeth vertue. And as the shadowe goeth sometimes before, and sometimes behind, so doth prayse also to vertue: but the later that it commeth the greater it is, and the more of value.

Isocrates. Prayse no man before death, for death is the discoucrer of all his workes. Life iudgeth indifferently of death.

The summe of all.

So vertuously endeuour thy selfe to liue,
That men euen worthily thy life may commend:
Counterfeite not vertue for men will it reprue,
And prayse thee for thy profit, if rightly thou intend.
Both Prayse and Dispraise on our liuing doth depend.
And as after the body there followeth a shadow,
Euen so after Vertues, prayse doth also follow.

THE

THE SIXT BOOKE.

Of the seuen Cardinall Vertues, following in their order, against the seuen capitall Vices commonly called the seuen deadly sinnes.

Cap. I.

Of Humilitie and Gentlenesse.

HUmilitie for her excellency should be the sister of true nobilitie.

God hath most respect vnto them that with humblenesse of heart, cast themselues lowly before the presence of his maiesty.

Like as the lowlines of heart, maketh a man highly in fauour with God: euen so meekenesse of wordes maketh him to sinke into the hearts of men. Propertius

The vertue of humility encourageth to attaine truly the Law of God, and maketh apt and meet vessels to receiue the Spirit of God.

Nature giueth vnto age estimation and authority: but meekenesse of heart is the glory both of youth and age, and giueth vnto them both dignity and honour. Pontanus

That man is worthily counted happy, which the higher that Fortune hath aduanced him in substance and dignity: so much the more lowly he vaileth his courage. Seneca

Gregory. He that doth gather vertues together (for estimation and comelinesse) without the vertue of humilitie, doth as he that openly beareth fine powder in a rough and boysterous wind.

Alex. Seu. Gentlenesse and affability are worthy vertues, that causeth men to bee heartily and dearely beloued.

Nothing surely more entirely & fastly ioyneth the hearts of Subiects to their Prince or Soueraigne then mercie, affabilitie, and gentlenesse.

Cicero. Among many vertues belonging vnto Princes none is so proper vnto them, or so honourable and Princely, as timely to helpe suppliants, to comfort the afflicted, to encourage them, and to deliuer men from danger in their distresse.

Nothing breedeth so great deformity in a Prince, as to ioyne vnto his high estate and authority, the noysome bitternesse of his hard and euill tempered nature.

They doe seeme indeed well to instruct and aduertise vs, which giueth this admonishment vnto vs: that is to say, the higher wee be in authoritie, so much the more gentle and lowly wee should behaue our selues: for nothing is more seemely or commendable to a Prince or a Noble-man, then vertue, gentlenesse, meekenesse and humilitie.

Cruelty and gentlenesse be two contraries: the one is of all men hated, and the other beloued: for cruelty is an enemie mercilesse vnto the milde nature of man. Men are not in any thing more like vnto God, then in gentlenesse and humility, which most plainly consisteth in doing good one to another.

Liue gently with thine vnderlings, as thou wouldest thy betters should liue with thee, & doe

to

to all men as thou wouldeſt be done by- Seneca.
worſhip gentleneſſe, and hate cruelty.

If thou wilt correct any man, do it rather with gentleneſſe then with violent extremity. Vſe meaſure in all things.

Thinke not thy ſelfe to bee that which thou art not: nor deſire to ſeeme greater then thou are indeed.

Bee gentle and louing to euery body, flatter none, be familiar with few, be indifferent and equall towards euery man, bee ſlow to wrath, and ſwift to mercie and pittie.

Iuarice is the thing, that taketh away the Ariſtotle
name of gentleneſſe.

The gentle and lowly perſon, cannot bee ha- Alex. Scu
ted.

The Gentleman gently intreated, is content to doe all things, but the vile natured man familiarly vſed grudging at all things.

Giue place to thy betters, & to thy elders. Bee not high minded. Pleaſe euery body Be ſeruiceable to euery body Doe not that to another, which thou thy ſelfe hateſt Get by perſwaſion and not by violence Hate violence Be gentle in thy behauiour and familiar in communication.

It belongeth to gentleneſſe to ſalute gladly them that wee meet: and to familiaritie to talke with them gently and friendly.

It ſeemeth to bee vncomely & great vngentleneſſe, a man to be vnthankfull.

It is due to render deſerued thankes.

Humanitie and gentleneſſe will rather of a friend hope the beſt, then fore thinke the worſt.

If thou deſire that thy friends loue may continue, be courteous and gentle toward him, both

in speech be and also in manners: forbeare him in his anger, reproue him gently in his errour, and comfort him in his aduersitie.

Like as pride slayeth loue, prouoketh disdaine, kindleth malice, confoundeth iustice, and subuerteth weales publike, euen so gentlenesse, affabilitie or humblenesse, doe stirre vp affection, augment benenolence, increase Charitie, support Equitie, and preserue most surely Countries and Cities.

The summe of all.

Humblenesse and affabilitie are two worthy vertues,
That most happily purchaseth friendship and fauour,
Yea, euen Princes, and Rulers, that these vertues do vse,
Causeth subiects to obey them, and giue them due honour.
Hate cruelty, be lowly and of gentle behauiour:
For as pride slayeth loue, and ingendreth all wickednesse,
So loue lively flourisheth by the meanes of humblenesse.

Of Loue and Charitie: Two mentall Vertues. Chap. II.

Hermes. COnstant loue is a principall vertue.

Plato without loue no vertue may be perfect.

Seneca. He that lacketh loue, ought not to be regarded.

It is not possible to doe any thing wel without loue.

Propertius True loue is that which is not idle, but worketh to serue him whom he loueth

Socrates Loue all men and bee in subiection to all lawes, but aboue all things loue and obey God.

The greatest argument of Godly loue is to

loue

loue that which God willeth: and not to loue that which God loueth not.

The true louer of God (which is properly the charitable person) is vnder no rule, but hee is Lord aboue all inuentions, all Precepts, and all Commandements, that God hath giuen to man: for Charity hath no bond. Alex. Seu

Socrates.

He erreth in mine opinion, that preferreth feare before loue: without the which (witnesse Socrates) nothing either with God or with man, may long indure or abide.

We are bound to loue, maynteine and preserue, the common attonement and fellowship of all mankind. Tullius.

The nature of fauour and grace is farthest off of all things from selfe-loue, seeking nothing lesse then her owne commodity, but rather respects the commodity of others.

None of vs loueth God, that enforceth to will any thing contrary to Gods will. He perfectly loueth not God that doth any thing without God. Hee perfectly loueth not God, that thinketh any thing besides God. The perfect loue of God, cannot stand with any care or study for this life. The perfect loue of God, abideth not the coupling with any other loue. The perfect loue of God, knoweth none affection to kindred: it knoweth no difference betweene poore and rich, it knoweth not what meaneth mine and thine, it cannot diuide a foe from a friend: for hee that truly and perfectly loueth God, must loue God alone, nothing besides God, nor with God, but loue all indifferently in God and for God. Pacuvius.

There are two kinds of loue, the one naturall, and the other heauenly.

The good louer loueth his soule better then his body.

Pithagor. The euill louer loueth his body, & not his soule.

A man of feeble courage annoyeth himself lightly with that which he loueth.

Homer. To be louing to him that hurteth vs is the most acceptable thing in the sight of God that a man may doe. Thou shalt bee beloued of God, if thou follow him in this point: In desiring to doe good to all men, and to hurt no body.

Mar. Aur. There is true loue where bee two bodies separate, and but one heart together.

Loue is payed with loue.

Pithagor. Small substance increaseth where Concord raigneth: by Discord, great things are scattered, and come to naught.

Of loue mixed with mockery, followeth the fruit of infamy.

There be fiue wayes noted of louing one another, of the which number one way is praysed, three be vtterly disppraysed, & one neither praised nor disppraysed. First, a man may loue his Neighbour for Gods sake, as euery good vertuous man loueth euery man. Secondarily, a man may loue his neighbour for naturall affection, because hee is his son, his brother, or kinsman. Thirdly, he may loue for vaine glory, as if he looked of his Neighbour to bee worshipped, or aduanced to honour. Fourthly, a man may loue for Couetousnesse, as when hee cherisheth and flattereth a rich man for his goods, or when hee maketh much of them that haue done him pleasures, or may doe. Fiftly and last, he may loue for his sensuall lust and appetite, as when hee loueth for delicate fare, or else when his minde foolishly runneth and doateth vpon

women,

women. The first way to loue his Neighbour for the loue that he beareth to God, is onely worthy to bee prayſed. The ſecond way, naturally deſerueth neyther prayſe nor diſprayſe. The third, the fourth, and the fift, to loue for glory, aduantage, or pleaſure, all three be vtterly naught.

Likenes of manners maketh ſtedfaſt & perfect.

Of all things the newest is best, saue of Loue and Friendſhip: which the elder that it waxeth, is euer the better. Seneca.

Too much ſelfe loue is cauſe of all euill.

Repentance is the end of filthy loue.

Lewd loue is the buſines of loyterers,

Loue cannot be mingled with feare.

There is nothing ſo darke, but that loue eſpieth.

Loue leaueth no danger vnattempted.

It is not poſſible for a ſeruant to bee diligent that loueth not his Maſter.

He that hath a whole & cleare heart, without infoꝛcing vttereth louing woꝛds: he that hath an euill heart alwayes ouercommeth others with woꝛds of malice. Mar. Aur.

That perſon that is entirely beloued cauſeth euer great griefe at his death.

The loue of a Foole is moꝛe noyſom then pleaſant. Socrates

As one bird loueth another, and one beaſt another, and one wiſe man another: ſo one Foole loueth another. Mar. Aur.

Loue peace, maintaine concoꝛd, be mercifull to the penitent, deſpiſe not thine vnderling.

Haunt not too much thy friends houſes, for that engendꝛeth no great loue: noꝛ bee not long from thence, for that engendꝛeth hate, but vſe a meane in all things. Ariſtippus

Loue betweene Neighbours suffereth to be mitigated with water: but it is requisite that the loue of the Prince and the people bee perfect and pure.

Aristotle It is better for a man to loue good fellowship then money.

There is no perfect loue, where is no equalitie betweene Louers.

Mar. Aur. Loue in young blood, in the spring time and flourishing youth, is a poyson that forthwith spreadeth into euery veine: it is an heate that by and by entreth the entrails: a swounding that incontinently mortifieth all the members: and a stilence that assayeth the heart, and finally it maketh an end of all vertues.

Plato. As in euery place Iuie findeth somewhat to cleaue to, so loue is very seldome without a subiect.

Mar. Aur. The great voice outward is a signe of little loue inward: and the great inward loue keepeth silence outward.

The old lecherous louer is a leeke with a white head and a greene tayle.

Hermes Like as the fire wasteth the firebrand, so doth scornfulnesse waste loue betweene friends.

Better are the stripes of him that faithfully loueth, then the deceitfull kisses of him that hateth.

This is the iust Ordinance of God, that he that loueth shall haue an end, and it that is beloued shall take an end, and the time that we are in shall also end. then it is reason that the loue wherewith we doe lone shall end likewise.

Hermes What charitie is. Charity is a good & gracious effect of the soule, whereby mans heart hath no fancy to esteeme, value, or ponder any thing in this wide world

be sides

beſide or before the care and ſtudy to know God.

God as hee himſelfe is all Charity and Loue, and the onely beginning of all goodneſſe: ſo there floweth freely from him, as from the onely fountaine of his grace into the heart of man (the inſtrument of all grace) all good motions to worke well, and that freely, louingly, and of good will, by the power and freedome of his ſpirit, without reſpecting of merit thereby or iuſtification, but reuerently (with all ioyfulneſſe) rendering and ſeeking the only glory of him, by whom (through grace he is ſo freely and mercifully iuſtified, made righteous and ſaued.

Charitie is the child of Faith. Chryſoſt.

Good workes make not a man iuſtified or righteous. But a man being once iuſtified doth good workes. Auguſtine

No deſerts of men can haue place before the grace of God.

Charity is not like one vertue, but is ſuch a thing, that by many degrees of diuers vertues it muſt be gotten, as the finall concluſion of all labour and trauaile in vertue.

All Charitie is Loue, but it is not true, that all Loue is Charitie.

Charitie maketh men to forſake ſinne and imbrace vertue. Plato

Charity is the whole perfection of a good man.

Charitie maketh a man abſolute and perfect in vertues.

The filthy effects of Bribery, hindereth greatly the worke of Charity.

As Couetouſneſſe Bribery, and extortion are neuer contented, but needy: ſo charitable liberalitie is euermore bleſſed with plenty.

By

By our Charitie with God wee learne what is our duty towards man.

Augustine The two wings wherewith a man flyeth vnto God be these: if thou forgiuest him that hath offended thee, and dost helpe him that hath need of thee.

How can Charitie to man stand, when Charity to God (which is obedient to his will) is ouerthrowne.

Three things here following are specially to be noted, that in what man soeuer any of them doe raign, there abideth not in him any sparke of Gods Charitie: First, looke vpon the vnmercifull and cursed man, that being voide of pitty cannot forgiue, but still boyleth in his appetite to bee auenged. Secondly looke vpon the enuious stomacke how he without rest fretteth in coueting the sight of his hurt whom he so cruelly spighteth. Thirdly, looke vpon the insatiable Glutton (without godly regard) hee beastly prouideth his belly cheere. Fourthly, loooke vpon the filthy Lecher, how busie hee is to compasse his vngracious thoughts. Fiftly, looke vpon the wretched couetous man, how without reason and good order, he continually scrapeth, and beateth his braines to gather gains. Finally, looke vpon the Ambitious and haughty hearted fellow, how busily he bestirreth him to get promotion and worship. These kind of men through their vaine and corrupt fantasies (not possessed with the grace and Charitie of God) be no lesse greedy to satisfie these their vnsatiable desires, then the hungry and thirsty bodies (through naturall necessity) seeke to bee refreshed.

Whosoeuer feeleth in his heart any power or title

title of hatred or enuy, for any manner of cause against any man, that person may be well assured that he is not in Charity with God.

Charitie is a word much vsed with euery man and woman, but not so well perceiued, as it is commonly spoken. Plutarch.

Like as fire is an instrument, without which few workes can be finished, so without Charitie nothing may be well done and honestly.

Like as God and the Children of God are alwayes knowne to bee all one in Charity, Mercy, Pitie, Patience, Long-suffering, working welfare, health, and life to euery man: so the Deuill, and the children of the Deuill are knowne to bee alwayes one, by their enuy, spight and malignity, by their cruelty, tyranny, impatiency, swift reuengement, oppression, impouerishing and spoyling, hinderers of health, and very Murtherers.

The summe of all.

In this life, of Loue there are two kinds,
That draweth men to ioy and paine:
On filthy Loue some set their minds
And godly Loue some men retayne,
The wicked doe count such Loue but vaine:
But Gods heauenly Loue and Charity
Purchaseth the euerlasting felicity.

Of

Of Patience: a mentall Vertue. Chap. III.

PAtience is a noble vertue, appertayning as well to inward as to exteriour gouernance, and is the banquisher of iniurie, the defence against all the effects and passions of the soule, retayning alwayes glad semblance in aduersitie and dolour.

How to obtaine Patience.

The meanes to obtaine Patience is by two things principally: direct & vpright conscience, a true and constant opinion in the estimation of goodnesse, which seldome commeth onely of nature except it be wonderfull excellent, but by the diligent study of very Philosophy (not that which is sophisticate, and consisteth in Sophismes) nature is thereto prepared and holpen.

Patience and good belefe in God maketh a man victorious.

ocrates.

Hee is perfectly patient, which in his fury can subdue his owne affections.

mbrose.

Better is hee that contemneth iniury, then hee that sorroweth: for he that contemneth it as hee nothing felt it, passeth not of it: but hee that is sorrowfull is therewith tormented, as though hee felt it.

ictetus.

Sustaine, abstaine: sustaine and beare aduersitie: and abstaine from all euill and filthy pleasures and pastimes.

ar. Aur.

It is oftentimes seene that it cannot faile in a man that can suffer and hath patience, to haue vertue and force.

Hee is worthy to bee called couragious, strong and stout, who doth not onely with Patience suffer iniuries, rebukes and displeasures done vnto him,

him, but also doth good against those euils.

One of the vertues that a wise man ought to haue, (wherein hee shall be knowne as wise) is that he can suffer well: for a man that can suffer well, was euer wise and well mannered.

He that is patient and sober shall neuer repent him.

Be patient in tribulation, & giue no man cause to speake euill of thee. Hermes.

Let not heart faile thee although Fortune turneth her face a while from thee: but patiently beare the time: for merry euen-tides oftentimes follow carefull mornings.

Receiue patiently the words of correction, although they seeme grieuous. Hermes.

In suffering afflictions Patience is made strong.

Patience and perseuerance are two proper notes: whereby Gods children are truly knowne from hypocrites, counterfeits, and dissemblers.

By Patience wee are rendred vnto God, and proued among men.

Humilitie, Patience, and faire speech, are the pacifiers of wrath and anger.

The trauailes that come of necessitie ought with good courage to be endured. Mar. Aur.

Bee constant and patient in aduersitie, and in prosperity wary and lowly.

The best way for a man to bee auenged, is to condemne iniury and rebuke, and to liue with such honesty and good behauiour that the doer shall at the last bee thereof ashamed, or the least loose the fruit of his malice, that is to say, shall not reioyce and haue glory of thy hinderance and damage. Mar. Aur.

Euen

Euen as Iron, except it be often scoured, will soon corrupt and waxe rusty: so except the sinfull heart of man & his flesh be often scoured with the whetstone of aduersity, they will soone corrupt and ouer grow with the rust of all filthines and sinne.

The summe of all.

Patience is a vertue both noble and necessary,
Appertayning to the inward and exterior gouernance:
Patience is a vanquisher of approued iniury,
A sure rocke of defence against all disturbance.
This vertue therefore to obtain giue diligent attendance,
By two things thou shalt learn it to thy cõfort in distresse,
An vpright conscience & constant esteeming of goodnes.

Of Diligence, Agilitie, or Quickneſſe Chap. IIII.

Seneca. Diligence quickly dispatcheth all things.

Aristotle. He that diligently attendeth to his busines can neuer repent him, but bringeth all his workes to a perfect and good conclusion.

Diligence & carefulnesse are the keyes of certainty.

Hermes. Diligent purueyance is great surety.

Cicero. There is nothing so fearfull vnto wise and circumspect men, but by diligence it may be foreseene and happily brought to passe: neyther is there any euill but that it must readily fall vpon these which bee vndiligent, careles and sluggish.

Cicero. God which is immortall, doth (as it were) sell all things vnto vs for our labour and trauaile.

They which will come to an happy estate, must diligently labour in this world.

A thousand euils do afflict daily that man, which hath to himselfe an idle and an vnprofitable cattasse. Salust.

There was neuer any man that obtained renowme by his carelesse sluggishnesse.

Diligent labour preuaileth mightily: yea, it ouercommeth all things. Virgil.

Those studies which seeme laborsome in youthfull yeeres, are made right pleasant rest vnto old-age.

By the deceitfull potion of slouth, vertue being ouercome, it yeeldeth to the breath of confusion, and falleth on a sodaine to vtter decay.

We know that there is nothing so easie, but it will seeme hard, if it be not with cherefullnesse taken in hand. Terence.

Nothing vnto man is so hard, but by diligence it may easily be found out.

If by diligence thou shalt bring any noble thing to passe: thy labour shall soone be ouer past & gone, but thy glory shal still remaine: and if at pleasure thou accomplish any vile act, the remembrance doubtlesse of the villany shall still remaine euen when thy pleasure is farre past and gone. Virgil.

The waking eye, and well occupied hand, attaineth of right vnto many great things.

There is nothing so good to make a horse fat as the eye of his Master, neither is there ought better to make Land fertil, then the steps of the Owner, that is to say the Masters diligence. Diogenes.

By danger, dread and doubtfulnesse, diligence is greatly hindred. Demosth.

It oftentimes happeth that they which bee slacke and vndiligent in doing their duties at the beginning, after that they haue beene admonished Alex. Scu.

thereof

thereof, eyther by their friends, or by the goodnes of their owne proper wits, they haue beene industrious and very diligent. Contrariwise, others which at the first haue beene quicke with a maruellous dexteritie and promptnes, they haue afterwards by little & little relented: yea, & hauing gathered together (as diuers haue) good estimation & abundance of substance, haue withdrawne themselues from painfull affaires and at the last, be to no man, but onely to themselues profitable.

Pittachus Nothing shall cause a man more diligently to doe his duety, then to thinke what hee would require of him that is inferiour to him.

Musonius Hee that is diligent shall enioy the profit of his labour and diligence.

The summe of all.

Diligence is a quickneſſe and liuelineſſe of minde,
Whereby all things are finiſhed moſt aptly:
Diligence doth alwayes this commoditie finde,
It neuer repenteth but endeth moſt gladly.
Carefull diligence is the key of certainty,
And as with Diligence men doe their buſineſſe,
What reward ſhall follow the end will expreſſe.

Of Liberalitie. Cap. V.

Aristotle Liberality is as well a measure in giuing as in taking of money and goods.

Liberalitie is not in the multitude or quantity of that which is giuen, but in the habit or fashion of the giuer.

It is Liberalitie to giue according to a mans ability.

That

That is not to be approued Liberality, wherin is any mixture of auarice or rapine, for it is not properly liberality to exact vniustly, or by violence or craft to take goods from particular persons & distribute them in a multitude: or to take from many vniustly, and enrich therewith one person or a few: for the true precept concerning benefits or rewards is, to take good heed that he contend not against equity, nor that he vphold no iniury. Tullius.

There be two Fountaines which doe approue liberality: that is a sure iudgement and an honest fauour. Val. Max.

He onely is liberall, which distributeth according to his substance, and where it is expedient. Aristotle.

Liberalitie taketh the name of the substance of the person from whom it proceedeth. For it resteth not in the quality or quantity of things that be giuen, but in the naturall disposition of the giuer.

Wonderfully is the loue of the multitude stirred with the fame and opinion of liberality, bountifulnesse, iustice, and faithfulnesse and of all those vertues which appertaine to the mildnes of manners, and gentlenesse. Tullius.

It should seeme that as man being the most precious and goodly creature of all others vpon the whole earth, and so in large manner wonderfully endued with diuine grace from the high God aboue, should in such wise most earnestly regard his estate and creation, that not only (as a Lord ouer them to haue & enioy the pleasures of them (for his sufficient and needfull purpose) but also most louingly with all diligence to see to the reliefe and comfort of those that by creation are like vnto himselfe. Theo

Aristotle. Liberality in a Nobleman, is to bee commended, although somewhat it exceede the termes of measure. And if it bee well and duely employed, it requireth perpetuall honour to the giuer, and much fruit and singular commoditie thereby encreaseth. For where honest and vertuous men be aduanced and well rewarded, it stirreth the courages of them that haue any sparke of vertue, to encrease therein with all their force and endeauour. Wherefore next to the helping and releeuing of a commonaltie, the most part of Liberalitie is to be employed on men of vertue and good qualities: wherein is to bee required a good election & iudgement, that for hope of reward or fauour (vnder the cloake of vertue) bee not hid the most mortall poyson of flatterie. Liberality which is vpon flatterers employed, is not onely perished, but also spilled and deuoured.

Seneca. He is liberall that delighteth more in good renowme than in money.

Liberall man cannot be enuious.

Socrates. He that is liberall cannot liue amisse.

Giue liberally for thy profit.

As liberality maketh friends of enemies: so pride maketh enemies of friends.

They that be liberall, doe with-hold or hide nothing from them whom they loue: whereby loue increaseth and friendship also is made perpetuall and stable.

A Hermes He that is liberall neglecteth not his goods, nor giueth it to all men, but vseth it so, as he may continually help others: and giueth when, and where, and on whom it ought best to be imployed.

Tullius. Liberalitie and beneficence be of such affinitie, that the one may neuer from the other beseparate for:

for the imployment of money is not liberality, if it be not for a good end or purpose. Beneficence is neuer taken but in the better part, and is taken out of vertue, where liberalitie commeth out of the coffer.

Liberality causeth men greatly to bee merriai- Alex. Seu.
led at.

A liberall heart is cause of benenolence, al- Tullius.
though sometime perchance power lacketh.

That same liberalitie that standeth in trauel and diligence, is both most honest, and also spreadeth farthest, and is able to profit most.

It is the greatest part of Godlinesse, to know- Pacuvius.
ledge the liberalitie of Gods goodnesse towards vs: and to giue onely prayses vnto him from whence all things are decided to our reliefes.

The summe of all.

Liberality is a certaine measure,
That springeth of fauour, friendship, and amitie,
In giuing or receiuing, land, or treasure.
After a mans substance or abilitie,
But chiefly in comforting the poore and needy,
For that is liberalitie in very deed,
To helpe the poore miserable in time of need.

Of Temperance and Moderation: Cap. VI.

TEmperance is a noble vertue, & chiefly appertaineth to the honourable estate of man- Phocion.
kinde, wherebe the Princely gouernour, Reason, (which raigneth as a King in man) is knowne to beare sway in man: wherby is happily tempered all his doings, and thereby differeth from the effect of beasts.

Temperance is an enemy to lust, & lust is a waiting seruant vnto bodily pleasure.

Boetius. Temperance calleth a man back from all grosse affects and carnall appetites, and letteth him not exceede neither in foolish reioycing nor in vngodly sorrowing.

Cicero. Temperance is the pacifier of all tumults.

Isocrates. Grosse affections and lusts, are either vtterly to be refused, or else with moderation to be vsed.

Plutarch. He is to be called a temperate & moderate person, which not onely hath power ouer his wanton and corrupt affects, but so endeauours also himselfe, that in his Country hee is chargeable to no man, to no man cruell or grieuous, neither to any man dangerous.

For hee is tempered with the light of the heauenly grace, he is of nature familiar and gentle, he is easie to men that will come and speake with him: whose house is vnlocked, not shut, but open to all men, where euery man (as it were in tempests and stormes, may repaire for their relieuement and succour.

Anaxag. Youth vntemperate and full of carnall affections, quickly turneth the body into age, to be full of infirmities, foule and feeble.

Cicero When the vnbrideled carkas or fraile flesh of man is not well tempered or discreetly ruled, but ouermuch cherished, set at liberty, and pampered, then is the soule the lesse regarded or looked vpon, but abideth in most deformed state and miserable. And the more delicately the body is handled, the more stubbornely it wrastleth against the minde, and doth cast it off, euen as a horse too well cherished vseth oft to cast his rider. The heauy burthen of the body sore oppresseth the minde,

Hee

He cannot commend Temperance, which thinketh that the chiefe good thing consisteth in pleasure, for Temperance is thereto enemy.

As Temperance doth mitigate all grosse appetites, and causeth them to bee obedient to reason, and doth preserue the iudgement of the minde, so Temperance is thereto an enemy, for it greatly troubleth and inflameth much the minde. Cicero

If thou wouldest consider the excellency of mans nature, and the dignity thereof, thou shouldest well perceiue how foule and dishonest a thing it is to be inclined vnto Lechery, immoderate eating and drinking, and to liue loosely and wantonly: and contrarily, how honest, faire, and commendable a thing it is, to liue continently, temperately, sadly, and soberly. Tullius.

He is worthy to be called a temperate and moderate person, which firmely gouerneth and bridleth (through reason) the vice of sensualitie, and all other grosse affections of the mind. Thucid.

The summe of all.

Of all noble vertues that God giueth to man,
And (whereby as reasonable) he is knowne from beasts,
Temperance is of force, apprehend it who can,
To bridle grosse effects, which the wise deteests,
It preseruethexcesse at Banquets, and at Feasts,
It offereth also to a contented minde,
To take with thankefulnesse such as it doth finde.

Of Chastitie. Chap. VII.

Propertius

Chastity, purity of life, continency, or refusing the corrupt pleasures of the flesh, and of this world, are precious in the sight of God, and do possesse such as keepe their bodies cleane and undefiled, and in life refraine from all euill.

Chastity is the beauty of mans life.

Chastity and purity of life consisteth either in sincere Virginity, or in faithfull Matrimony.

Chrysost. Hom. de inuent. crucis

The first degree of Chastity is pure Virginity, and the second faithfull Matrimony.

Abstinencie and Continency are two forcible vertues against Auarice & Lechery, two capitall vices: which being refrained by a noble man that liueth at liberty and without controulement, procureth vnto him (besides the fauour of God) immortall glory: & that City or Realme hath long prosperitie, whose Gouernors are not acquainted with these vices, for as Valerius Maximus saith, wheresoeuer this feruent pestilence of Mankind hath entry, iniury raigneth, reproach and infamy spread and deuoure the name of Nobility.

Val. Max.

Thesilius

That thou mayst auoide filthy loue, a dissolute and libidinous life, with other like kind of filthinesse, imbrace that loue which God alloweth, and keep Chastity and purity of life, which consisteth in sincere Virginity, or in the faithfull state of Matrimony.

Apuleius

A chaste heart (which is onely seen and approued of God) is most precious and blessed in his sight, and therefore deserueth of all men so farre forth to bee well iudged or condemned, as the wordes vttered from the mouth, the manner

of

of outward gesture, the place in eating and drinking, and the order of apparell, seemeth to be honest, modest, temperate and seemely.

A wise man when hee is once stirred vp to the vnnaturall desire of wanton & vncleane things: hee will by and by charge himselfe with the lothsome state of filthinesse, & will flie (to his power) euen from the very secret and inward consent of them, and much rather from the committed fact.

It must needs bee a point of great continencie & integrity (if it be possible for any man) not to bee caught with the entisements of vaine beauty, comelinesse of body, outward and gay glory, nor with the vaine pleasures of the World, but to bee restrained by the respect of Iustice, equitie, cleanenesse and charitie, yea, and with the bridle of the feare of God, not to consent to corrupt concupiscence, which doth in that sort deceiue them (specially all carnall men) and blindeth right iudgement in them. Musonius

Some men there be whom bodily lust tickleth not at all, such men ought not by and by to ascribe that vnto vertue, which is an indifferent thing, for not to lack bodily lust, but to ouercome bodily lust is the office of vertue. Socrates.

Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eares to heare, that lust which is filthy and euill.

Beware of the baits of wanton women, which are laid out to catch man, for they are great hinderance to him that desireth wisdome. Socrates.

Fly from filthinesse of life.

At thy table let all things bee pure, chast and holy, euen as hee is holy whose gifts thou shalt there haue in hand.

Cassidorus There be six things that preserueth Chastitie, soberne∫∫e in diet, labour, sharpene∫∫e of thinne apparell, bridling the sen∫es, that is to say, the fiue wits; also little communication, and that with honesty, and eschewing opportunity of the person, the place, and the time.

August. Where ne∫∫esitie is ioyned, or laid vnto Chastity, there authority is giuen to Lechery, for neither is she chast, which by feare is compelled, neither is she honest, which with need is obtained.

Bernard Chastity without Charity is a Lampe without Oyle: take the Oyle away and the Lampe giueth no light: take away Charity then Chastity pleaseth not at all.

Pontanus That man whose minde is wholy dedicated to the vse of vertue and purity of life, and despiseth the vanities of this short life, most certainely preuayleth, and obtayneth saluation in the end.

The summe of all.

Because flesh is fraile and procureth filthine∫∫e,
And worketh with woe the soules deformity,
It behoueth in time to eschew such wickednes∫e,
And ioyfully to imbrace the vse of Chastity.
Handle not, heare not, nor speake that is filthy,
Detest from thy heart women light and wanton,
For many by their baits are caught to de∫truction.

THE

THE SEVENTH BOOKE.

Cap. I.

An Admonition to auoide all kinde of Vices.

The causes of all inconueniences and hurts that may happen to man, are his owne vices: which bringeth him into the hatred both of God and Man yea, and of himselfe also at the length. Wherefore the Philosophers aboue all things haue euer abhorred them, and by all means indeuoured to quench and destroy them, both in themselues and in all others. And although there be sundry sorts of vices, some naturall some vnnaturall, and some against nature: I thinke it not needfull to distinguish them, but because they are all euill, I therefore endeuour to make them all abhorred. Wherefore I haue in this Booke gathered the sayings of the Philosophers concerning the vilenesse and corruption of the most part of them: shewing what detriment and hurt commeth through them, which I wish that all men would diligently note, lest not being warned by other mens harmes, they doe (through their owne) teach others to beware.

Of

Of Vice, Sinne, and Wickednesse. Chap. 11.

LIke as Vertue is a garment most comely and precious, whereby the soule is garnished, to the glory of the most high God: so Vice and Wickednesse is filthy, abhominable and vncomely: which corrupteth and destroyeth the soule, contrary to the will of God.

Mar. Aur. Cursed is the man that knoweth not to be a man, but maketh himselfe lesse than a man by his Vice.

Anaxag. The life of that man is wicked, that many bewaileth: and in whose death euery man reioyceth.

Protogeus As there is nothing vpon the earth better than good creatures: so there is nothing worse than vicious and wicked men.

Aristotle They that bee daily inclined and vtterly disposed to vice and wickednesse, shall not any time increase in riches, nor profit in any Science.

All such as for the multitude of their sinnes and wickednesse are hopelesse, and such haue committed thefts and slaughters, with such other like wickednesses: the iustice of God, & their owne deserts damne themselues vnto euerlasting death from the which they shall neuer be deliuered.

Plato. If thou hast wickedly sinned, repent thee speedily, and tarry not till to morrow.

Woe bee to that wicked and sinfull man that hath no power to turne from the filthy workes of fleshly & vaine pleasures, which hinder him from the blessed estate, and keepe backe his soule from the presence of God.

Mar. Aur. It is meere wickednesse to change or alter good

good Lawes to awake strife, and rayse noyses, to abate nobleness, to exalt the vnworthy, to banish innocents, and honour theeues, to loue flatterers, and vilipayse them that be vertuous, to imbrace delights, and tread vertue vnder foote, to weepe for them that bee euill, and laugh them to scorne that bee good: and finally, they are all wicked that take lightnesse for their mother, & vertue for their Step-mother.

It is very wickednesse to seeke prayse by counterfeited vertue. Hermes.

Sin, & seeke wickednes, where thou knowest God is not.

An euill man is neither his owne friend, nor yet another mans.

It is great corruption vnto the people, to haue a vicious and corrupt Ruler. Aristotle.

Beware of sin as the serpent of the soule, which spoyleth vs of all our ornaments and seemely apparell in Gods sight.

Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eare to heare, that which is euill or wicked.

If thou dost not intend to doe good yet at the least refraine from doing euill.

Flye and eschew thine owne vices, and be not curious to search out other mens. Plato.

Thinke all things may bee suffered saue filthinesse and vice.

As we are set in diuers pleasures by our vice, so we fall hourely into diuers miseries, and are noted to our great infamy. Mar. Aur.

Nothing is euill but that which is coupled with some vice and wickednesse. Diogenes.

Hee that is rooted in sin, will not be corrected.

The

Plutarch. The euill which vicious persons doe in the company of a Prince are reputed his.

Hermes. Vse not familiarity with any vicious person. Without comparison he is worse that suffereth euill, than hee that committeth the euill: for the one proceedeth of weakenesse, & the other of malice.

Rulers & men in authority sinne exceedingly, that giue others license to sinne.

It is hard for a man hauing license to sinne, to keepe himselfe there from.

Anachar. Sinne pulleth the soule from God, whose Image the soule should beare.

Plato. Through sin and wickednesse Kingdomes are altered and changed.

Iuvenal. Through sin Princes are remooued from their Royall state and dignitie.

What sinne is. Sin is an act straying from the order of the end vnto which it should bee directed, contrary to the rule either of nature, or of reason, or of the euerlasting Law.

Ambrose. Sin is the breach of Gods Law, and the disobedience of the heauenly Commandements.

Augustine Sin is either that which is spoken, committed, or coueted, contrary to the euerlasting Law.

Sin (like an euill tree) hath many branches, as the loue of our selues, the loue of pleasure of whoredome, drunkennes and gluttony, the loue of glory, honour, ambition, and such other vices: and vpon this wicked rabble & such like, crafty Concupiscence wayteth as a seruant at inches, applying each of them the obiects of their kinde. And if it be not obeyed, there must also needs be suffered the rule and gouernment of sin: for experience often teacheth that in this respect the malice of concupiscence is great, and therefore not to be spoken

Concupiscence.

There

There bee three things that cause vs to sinne: first, foolishly to flatter our selues and thinke that God seeth not our sinnes: secondly, to perswade our selues that God careth not for our sins: thirdly, because we waigh not Gods Iustice, but respect him onely to bee mercifull, and will of purpose bee more sinfull. *The occasion of sinne.*

Hee that is in seruitude to sinne, the strength thereof and the power of Sathan is such, that no vertue or strength of man, no nor the strength of any celestiall spirits can doe any good, or helpe to make him free: for it is only the power of the heauenly and most mighty spirit of God, that freely purgeth the hearts of men, and freeth them from the bondage of sinne and Sathan. *The seruitude of sin.*

The wickednesse of mans life maketh the spirit of God dull in the heart of man, that is, not to worke in him according to his diuine nature.

If a man would righely vnderstand the high maiestie and puissant state of the great and terrible God: would he not thinke that when he hideth himselfe in darknesse, and doth the deeds of darknesse, that he should be neuertheleſſe manifest vnto him in all his doing, who is able to perceiue the secret of the heart? *A good meane to forsake sin.*

Where sin by authority is duely punished, there the country and people are most happy & blessed.

Cities are well gouerned when the wicked bee punished.

The feeble are defended from the mightie. and the true from the vntrue, by the vertue of Iustice: who also roteth out the wicked from among the good.

He is a vitious person that intendeth only his owne profit.

Xenoph. If thou intendest any thing whereof may grow any goodnesse, deuise to proceed with all diligence but if by thy workes may chance that which is euill, then bee as swift to conquer thine owne will.

Plato. Thou canst not alwayes keepe thy sinne and wickednesse vnspyed, though for a season it be secret and hid: for Truth the true daughter of God and of Time, hath sworne to detect sin and vice.

Mar.Aur. They that bee euill, bee alwayes double euill, because they beare armour defensiue to defend their owne euils, and armour offensiue to assaile the good manners of others.

They liue very badly that alwaies begin to liue forasmuch as their many beginnings doe make their owne euils still vnperfect.

Hermes. It is better to suffer death, than by compulsion to doe that which is euill:

There is but one way to goodnesse, but the wayes to euill are innumerable.

To be much inquisitiue about others offences, is a signe of an euill disposition.

Mar.Aur. The greatest euill of all euils is when a man forgetteth that he is a man, putting reason vnder foot, straining his hand against Vertue, and letting Vice rule the bridle.

What doth it profit thee to haue an expert tongue, a quicke memory, a cleare vnderstanding, great science, profound eloquence, or a sweet stile, if with these graces thou hast a wicked will.

Socrates Rulers by vsing viciousnesse destroy not onely themselues, but all others besides, that are vnder their gouernance.

Plato. Hee is no good Gouernour that commandeth others to auoide Vices, and will not leaue them himselfe.

Vertues

Vertues cannot be seen in a man, except he first put away his vices. Hermes

As some poysons are so contrarie by nature, that one cureth another, so it is likewise of deceits and vices. Seneca.

Hee which giueth riches or glory to a wicked man, giueth wine to him that hath a feauer. Plutarch.

If they be miserable which haue cruel masters although they may goe from them: how much are they more miserable that serue their vices as their masters, from whom they cannot flye? Ambrose

A thousand euils doe follow wickednesse, but specially that most wretched torment and vexation of a guiltie conscience.

Sinne accuseth to eternall death,
An hundred tongues and mouthes as many, Virgil
Although I had with eloquence high:
And though my voyce all iron were
In strength, yet could I not declare
The Vice of man, nor yet can tell
What paines therefore they suffer in hell,

As the hearts of the wicked are altogether hardened and impenitent, so they heape vp displeasure vnto themselues against the day of wrath, & the terrible appearing of the iust iudgement of God.

The match to kindle against vs the fierce fire of Gods wrath is our sinnes.

The fault committed is of our selues, but God is blameless. Cato

He is a foole that committeth sinne: hee is wise that repenteth him of his sin, but he is to be counted most wise that flyeth from the fact of sinne.

Euery sinne is conceiued first in the heart, and afterward finished in word or fact. Arnobius

The

The heart of man is defiled and vncleane, and all the sinnes committed by men proceede from thence, as from a fountaine of all euill and mischiefe.

Plato. As in euery Pomgranate there is some graine rotten: so there is no man but hath some euill condition.

Socrates. As a man appeareth more in a mist than in cleere weather, so appeareth his vice more when he is angry, than when he is at quiet.

Hermes. As to the good their goodnesse is a reward, so to the wicked their wickednesse is a punishment.

Plato. Like as the flye which feedeth vpon corrupt things, despiseth the sweet and pure heardes: so the wicked doth follow wickednes, dispraising all goodnesse.

Socrates. Like as one branch of a tree, being set on fire, kindleth all the rest: so one vicious fellow destroyeth a whole companie.

Hermes As men for their bodily health do abstaine from euill meates: so ought they to abstaine from sinne for the saluation of their soules.

The summe of all.

As the soule which by vertue is chiefly garnished
Doth shew and set forth Gods eternall glory:
So the soule that with Vice is replenished,
Forgetteth God and sinneth most wickedly,
Embrace then Vertue, for Vice is most filthy.
And Vertue at no time in man can shine cleare,
While Vice and Wickednesse in him shall appeare.

Of Ignorance and Errour. Chap. III.

IGnorance is a madneſſe of the ſoule, which while it laboureth to attaine the truth, is confounded in the knowledge of it ſelfe. Plato

Great is the hurt that hath chanced by ignorance.

They which be ignorant and of euill diſpoſition bee vnhappy: For where ignorance and ſinne is, there infelicity and miſery moſt plainly appeareth. Plato

To be ignorant of Gods true ſeruice, is not to be commended: but to bee rather vtterly blamed and puniſhed by the hand of God.

As the light of godly knowledge encreaſeth vertue, and worketh a godly life: ſo the darkneſſe of ignorance hindreth vertue, and increaſeth a wicked life.

There is nothing worſe then to liue beaſtly and out of honeſt order: and the greateſt and moſt euident cauſe and token thereof is, the ſinne of ignorance, which is an vtter enemy and contrary to the vertue of knowledge. Plato

The ignorance of knowledge that is in brute beaſts, maketh plainly the difference betweene men and them: for ſo much differeth man from the dull and brutiſh beaſt, as hee ſhoweth himſelfe by knowledge to bee clearly vnſpotted of ignorance. Plato

He is properly to bee tearmed brutiſh, that is groſſe and dull of ſenſe, and lacketh the capacitie of knowledge and finally brutiſhneſſe is very ignorance. Ariſtippus

As ignorance maketh a man beaſtlike; and

keepeth him low, and in the state of beggery and misery: so knowledge putteth away beastlinesse, it rayseth a man vp, and setteth him in the seate of dignitie.

Plato *What Ignorance is.*

The vertue of Gods truth is an instruction of them that be ignorant, for the mind of man is not so bright by the light of Nature that it can by the owne sharpenes know the things that be of God, and necessary to bee knowne for the saluation of man: wherefore it behoueth him to haue a more godly light, whereby hee may haue the true light, and therefore be truly taught: that is to say, by the light of the spirit of God, in the vnderstanding of the Word of God.

An ignorant Man may bee knowne by three points: hee cannot rule himselfe, because hee lacketh Reason: hee cannot resist his lusts, because hee lacketh wit, neyther can hee doe what hee would, because hee is in bondage to a woman.

There is none so ignorant, as hee that trusteth most to his owne wit: none so vncertaine as hee that most trusteth Fortune: nor any so much out of quiet as hee that is combred with an vntruly brawling wife.

The boldnesse of the ignorant, ingendereth all euils.

Through lacke of wit, springeth much harme: by meanes of ignorance much good is left vndone.

Socrates

The ignorant in their Bankets vse minstrelsie to cheere them, but the learned with their voices delight one another.

He that is ignorant in the truth, and led about with opinions must needs erre.

At

It is a great shame for an old man to bee ignorant.

It is a shame to be ignorant in that which euery man ought to know. Socrates.

Hee is an ignorant foole that is gouerned by women's counsell.

He that doubteth and marualleth, seemeth to be ignorant.

It is better to be ignorant in vile things, then to know them. Pithagor.

Hee that knoweth not how much hee seeketh, doth not know when to finde that which he lacketh. Socrates.

That which is well done, is done wittingly: but that which is euill done is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, it slayeth diuers, and infecteth all persons, and vnpeopleth the realme, chaseth away friends, and giueth heart to enemies of strange nations, that were before in dread: and finally damageth his person, and slandereth euery one. Mar. Aur.

Idlenesse ingendreth ignorance, and ignorance ingendreth errour. Plato

Of small errors not let at the beginning, springeth great and mightie mischiefes.

The beginning of errour is to thinke those things to please God, which pleaseth our selues, and those things to displease God, whereat our selues be displeased. Augustine

Those things bee very delectable and pleasant vnto vs, which doe either like our eyes, with their outward curiositie, glistering and gaynesse, or our eares with some speciall pleasantnesse: and therefore wee doe also thinke that they doe in like manner please the diuine senses of the most heauenly God.

Mar. Cels. It is an old saying, that the multitude of them which doe erre, and their agreement in that error cannot make the errour allowable.

Custome without truth is but an old errour.

Cyprian. He is as well out of the way, which doth commit an errour, seduced by the iudgement or intisement of another body, as hee that is seduced of himselfe.

It is most right that they which doe refuse the gift of the knowledge of God, should bee againe refused, and haue it taken farre from them: and be ouerwhelmed to the vttermost, with the curse of ignorance and errours.

An errour is not ouercome with violence, but truth.

Errour at the end is knowne to bee euill, and truth thereby is much the better knowne.

He that erreth before he know the truth, ought the sooner to be forgiuen.

Mar. Aur. The vnderstanding which is dusked in errors, and depraued in malice, cannot bee healed by medicines, nor redressed by reason, nor holpe by counsell.

The summe of all.

Ignorance of the soule is very madnesse,
which while it laboureth the truth to attaine
Is confounded and wrapped in beauinesse,
Through selfe-knowledge, and feebleneſſe of braine,
Yea, it is also most euident and plaine,
That as ignorance is bred by idleneſſe,
Euen so is errour by ignorance doubtleſſe.

Of

Of Fooliſhneſſe. Chap. IIII.

There is no greater enemie to mankinde, then folly. Pithagor.

To bee ouercome with affections, is a plaine euident token of fooliſhneſſe.

Among the fooliſh hee is moſt foole, that knoweth but little, and ſheweth himſelfe to know much.

A foole cannot be knowne among fooles, nor a wiſe man among ſage folke. Mar. Aur.

It is a fooliſhneſſe to intend much to dreames.

Fond and fooliſh dreams deceiue them that put their truſt in them.

They be groſſe and fooliſh Phyſitions, which take any counſell at the patients dreames.

When God will ſend dreames and viſions, they chance to wiſe men in the day time. Hermes.

It is a lamentable and miſerable thing, a wiſe man to bee vnder the rule and gouernance of a foole.

Miſerable is the ſtate or change of the wealthy or poore woman, that in ſtead of a wiſe man and godly, ſhee taketh vpon a foole to gouerne her perſon, her goods and familie. Legmon.

It is a fooliſh madneſſe to thinke that rich men be happy.

It is better to bee wiſe and poore, then to bee fooliſh and a great Lord.

It is a ſhame to make the diſciples of fooles, maſters of Princes.

Seeke not the gouernance of a foole, for hee cannot poyſe nor conceiue what doth him good, as more then a horſe or any other bruit beaſt, Protogeus

which taketh no heed whether he be charged and burthened with gold or greuell.

Instruction in a foole increaseth more folly.

It is foolishnesse for a man to boast himselfe of such feates as other creatures by nature can do better then he.

Tullius. It is the propertie of a foole to seeke out other mens faults and forget his owne.

Mar. Aur. Among wise men the foole is made bright, and among fooles wise men doe shine.

Chilon. A foole that from base pouerty is raised vp to riches and worldly prosperitie, is of all men most forgetfull and vnfriendly to his friend

Protogeus The more riches a foole hath, a verier foole hee is.

It is a great folly for a man to muse much vpon such things as doe passe his vnderstanding.

Isocrates. Giue not too light credence to a mans words, nor laugh thou them to scorne: for the one is the propertie of a foole, and the other the condition of a mad man.

Diogenes. A well-fauoured and faire person that is a foole, is like a faire house and an euill hoast harboured therein.

There is nothing so assured, but the recourance thereof ought to be feared, if a foole haue the guiding thereof.

Many times of wise young men commeth old fooles, and of yong fooles customably commeth wise old men.

It is no generall rule that all persons shall alwaies be young and light, nor that olde persons should be alwaies wise.

This is most true, that if the young men bee borne with folly, the old man liueth & dieth without couetousnesse.

Truth

Trust not a foole in his foolishnesse. Protogen:

They that be prudent, though they be demanded, say little, but foolish folke will speake too much, without the asking of any question.

The beasts are more profitable to labour the earth then the foolish persons bee to serue in the Common-wealth. Mar. Aur.

Like as raine cannot profit the Corne that is sowne vpon dry stones: so neither teaching nor study may profit a foole to learne wisdome. Seneca.

The summe of all.

There is to mankind no greater enemy
And that more hindereth his estimation,
Then the lothsome burthen of beastly folly,
Which plainly appeareth in each condition,
Fooles are ouerthrowne with their light affection.
And as Corne vpon stones is sowne in vaine.
Euen so are good counsailes to a foolish braine.

Of Wine and Drunkennesse. Chap. V.

The wine bringeth forth three Grapes, the first of pleasure, the second of drunkennesse, the third of sorrow. Anacharsis.

Like as with water Salt is made sweet: euen so a sorrowfull heart is made merry with wine. Hermes

Wine inordinately taken, troubleth mans reason, maketh dull the vnderstanding, enfeebleth remembrance, worketh in forgetfulnesse, powreth in errours, and bringeth forth sluggishnesse. Boetius

A small quantity of wine is sufficient for a wise and learned man, yea, for any man, for therewith

when he sleepeth, hee shall not bee troubled, nor feele any paine.

As too much wine weakeneth the sinewes in a man: so it also killeth the memory.

Isocrates. Wine vnmeasurably taken is an enemy to the soule.

Much wine and wisdome may not agree, for they be two contraries.

Wine giuen out of time may be annoyance.

By wine beautie fadeth, and age is defaced,
Wine maketh forgotten that late was imbraced.

Wine and wrath ouerwhelmeth both the reason and senses.

Galen de sanitate tuenda. lib. 5. Of too much drinking proceedeth Dropsies, wherewith the body, and oftentimes the visage is swolne and defaced: beastly fury, wherewith the minds be perished: and of all other most odious is swine drunkennesse, wherewith both the body and soule is deformed, and the figure of man is as it were by enchantment transformed into an vgly and loathsome Image.

It is not to be permitted, that perfect and pure wine without alay of water, should in any wise be giuen to children for as much as it hindereth the body, and maketh it moyster or hotter then is conuenient.

Also it filleth the head with fume, in them specially which be like, as children of hot and moist temperance

Diogenes To take excesse of drinke is euery where abhominable.

Excesse of bibbing & drinking, pricketh fast forwards to Lecherie

Demosth. To drinke wel, is a property meet for a sponge, but not for a man.

Drun-

Drunkennes is an abhominable vice in a Teacher.

A drunkard is vnprofitable for any kinde of good seruice. Plato.

Drunkennesse vndoeth him that delighteth therein.

Wrath maketh a man a beast, but Drunkennesse maketh him worse.

Drunkennesse maketh a man vnruly.

Drunkennesse ought to be eschewed of all men, but specially of Rulers, Watchmen and officers. Plato.

Like as when wine spurgeth it breaketh the vessels, and that which is in the bottome commeth vp to the brim: so Drunkennesse discouereth the secrets of the heart. Plutarch.

The best meanes to keepe a man sober, is to behold, see and remember the filthy beastlinesse of Drunkards. Anachar.

The summe of all.

The Vine freshly flourisheth, and yeeldeth by kind
Three sundry Grapes and of contrary condition:
Of pleasure, of drunkennesse, and sorrow, thus we find
By daily experience: through our grosse affection,
Wine inordinately taken troubleth mans reason,
And the filthines of Drunkards if thou see & remember
Shall sufficiently admonish thee to keepe thee sober.

Of Lying and Blasphemy. Chap. VI.

LYing is a sickne of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked euill, that filthily defileth and prophaneth the tongue of

of man: which (of God) is otherwise consecrated euen to the truth, and the vtterance of his praise.

Solon. By lying the truth is broken, God grieuously offended, our owne state and our neighbours also much impaired, all which take harme, when in lying we will seeme to please others.

By lying, faith and credit, (which wee cannot lacke) is greatly weakened, and sometimes taken away.

Cicero. He is not to bee credited, which hath once violated his oath, yea, although he sweare by all the Gods.

It is not good to credit them which will lie for aduantage

It is not the property of a good man to lye for profits sake.

He that is accustomably affected to lying, shutteth out himselfe from the company and presence of God, and most horribly ioyneth himselfe to the Deuill, yeelding himselfe to his bitter bondage and power.

Hee that lyeth (bearing the countenance of an honest man) by his outward countenance of honestly sooner deceiueth and seduceth then many others appearing to the contrary.

Propertius. He horribly lyeth and flattereth, that corruptly reporteth a knowne wicked man to be happy and blessed.

Seneca. There is no difference betweene a great teller of tydings and a Lyer.

Let him bee of like credit with thee that is a Lyer, and one that is full of words

Hermes. Beware of Lyers and flatterers, and if thou be in authority punish them.

Fly the company of a Lyer: but if thou must needs

needes keepe company with him, beware that in any case thou beleeue him not.

There is no goodnesse in a lyer. Plato

He that dare make a lye vnto his Father, or seeke meanes to deceiue him, such a one much more dareth bee bolde to doe the like vnto another. Terence.

Beleeue him not that telleth thee a lye by another body, for hee will in like manner make a lye of thee vnto another man.

Hee ought not to lie that taketh vpon him to instruct others.

It is lawfull for a gouernour for the maintenance of his estate, and safegard of his people to lye, but not for a subiect to lye in any cause.

The reward of a lyer is, not to bee beleeued when he speaketh truth. Solon.

A common lyer not to be double in his tale, needeth a good memory. Pithagor.

A boaster is much more to bee despised then a Lyer.

A wicked soule is knowne by that it delighteth in lyes and blasphemie.

If at any time thou takest vpon thee to sweare see that thou sweerest not (by the will of the Diuell) falsely and vntruely, or vainely and trifling-ly through the common manner of accursed custome, whereby the vengeance of God shall fall iustely vpon thee, to confound thee here in this life, and after that to be condemned for euer with the Diuel, and that with all his malignant members: but in swearing, sweare lawfully: for oathes lawfully taken and in due time, are not refused of Kings, Princes, Judges, Rulers, nor of Magistrates themselues: for common Lawes by

that

that meanes are or ought to be euermore truely obſerued, and kept vnviolate. By lawfull oaths iuſtice is with indifferencie miniſtred, innocent perſons, Orphanes, Widdowes, and poore men are defended from cruel murtherers, from oppreſſors, from the periured, from lyers, from out-facers, ſhameleſſe perſons, and theeues, that they ſuffer no iniurie by them, nor take any harme at their handes. By lawfull oathes likewiſe mutuall societie, amitie & good order is continually kept in all Communalties, as in Cities, Boroughs, Townes and Villages. And againe, by lawfull oathes, the truth of malefactours is ſearched out, wrongfull dealers the more ſharply puniſhed, and the ſuſtainers of wrong are iuſtly reſtored to their right: wherefore to ſweare lawfully thou maiſt be bold, it is no euill thing: for it bringeth therewith to thy reioycing many godly, good, and neceſſarie commodities; whereas on the contrarie, by thy falſe ſwearing, lying and cuſtome in blaſphemie, heapes of incommodities ſhall daily fall vpon thee to confound thee.

The ſumme of all.

The ſoule with lying is often infected,
As with a peſtilence and hurtfull maladie:
The ſoule in that ſtate is knowne to be wicked,
Whereof ſhame or reaſon, is thonely remedy,
And as great tellers of newes are ſeldome credited,
So lyers and boaſters are alwayes deſpiſed.

Of

Of Flattery. Chap. VIII.

Flattery is a peſtilent and noyſome vice. Diogenes
The flatterer diligently applyeth the time. Æneas.
To flatter, gloſe, or lye, requireth gloꝛious and Plato.
painted woꝛds, whereas truth deſireth a ſimple and plaine vtterance; and no gloſing noꝛ fainting at all.

Of ſlanderers and flatterers take heed if you will, Diogenes.
For neither tame noꝛ wild beaſts can bite ſo ill:
For of wilde beaſts, ſlander is the moſt bitter:
And of the tame moſt biteth a flatterer. Theophr.
For a man much better it is among rauens
To fall and be taken, then among Flatterers:
For Rauens but of fleſh dead bodies do deprine,
But Flatterers deuoure men while they be aliue.

Like as a Camelion hath all coloꝛs ſaue white, Hermes
ſo hath a flatterer all points ſaue honeſtie.
As a looking glaſſe repꝛeſenteth euery thing Ariſtotle
that is ſet againſt it, euen ſo doth a flatterer.
Like as the ſhadow followeth a man continu- Plutarch.
ally where euer he goe: euen ſo a flatterer applyeth himſelfe to whatſoeuer a man doth.
Know thy ſelfe, ſo ſhall no flatterer beguile Socrates
thee.
Within thy ſelfe behold well thy ſelfe, and to Seneca
know what thou art giue no credence vnto another,
Flatter not, noꝛ be thou flattered.
The familiar companion which is alwayes a- Plutarch.
like pleaſant, and gapeth foꝛ thankes, and neuer biteth, is of a wiſe man to be ſuſpected.

They

They that haue good wits may soone perceiue and finde out flatterers, by considering diligently their owne qualities and natural inclination: for the company or communication of a person familiar, which is alwayes pleasant & without sharpnesse, inclining to inordinate fauour and affection is alwayes to be misliked.

As wormes doe soonest breed in soft and sweete wood, so the most gentle and noble wits inclined to honour, replenished with many honest and curteous manners, doe soonest admit flatterers, and be by them abused.

Those men are most worthy to suffer shamefull death, that with false adulation doe corrupt, and adulterate the gentle and vertuous nature of a Noble man.

He that flattereth, both slayeth his owne soule, and also seeketh to destroy the good renowne of his master.

A godly Prince or Gouernour, like the father of a Country, by his excellent wisedome, and the rule of iustice, will prouide that al false flatterers false accusers, and their abettours may be so punished that they and all other persons of like inclination, may bee afraid to abuse the clemency & gentle natures of such vertuous and gracious gouernours. *Socrates.*

Flattery from friendship is hard to be discerned: for as much as in euery motion and effect of the minde they bee naturally mingled together.

The Mothes and soft wormes fret the cloath: and the canker worme pierceth the bone, and flattering men beguile all the world. *ar. Aur.*

Let no man by flatterie perswade thee to doe any

euil, nor to beleeue otherwise of thy selfe then thou art indeed.

Neither flatter nor chide thy wife before strangers. Socrates.

Neither slander nor flatter, nor be thou a seeker out of other mens matters: set thine owne workes alwayes before thine eyes, but cast out other mens behind thy backe.

The summe of all.

Flattery from friendship is hardly discouered,
Being mutually knit with the effects of the minde:
Busie bodies and Pick-thankes are not to be trusted,
As wise men their subtilty will quickly out finde,
Nobles by flattery oft are made blinde:
And as Wormes in soft wood doe breed most gladly,
So gentle and noble wits, are soone hurt by flattery.

THE

THE EIGHTH BOOKE.

Of ſeauen capitall Vices: commonly called the ſeauen deadly Sinnes.

Cap. I.

Of Pride and Arrogancie.

Cleobolus

PRide, Stateline ſſe, loftineſſe of mind, or arrogancy (an euil effect, grounded by the Deuill in the heart of man) is an vgly loathſom monſter in the ſight of God: a vice moſt odious vnreuerent, hatefull, hurtful, and to be vtterly abhorred both of God and of good men.

Pride is the onely ground or chiefe cauſe of all variance, hatred, and miſchiefe.

Polion.

What wicked euill can be committed vpon the earth at any time, eyther againſt God or good men, which the proud heart of man attempteth not?

Among the proud men of this World, emulation, hatred, contention and auarice, is alwayes common.

The almighty and righteous God, as hee reſiſteth mightily and iuſtly the contemptuous, hauty, and proud: ſo hee deteſteth and vtterly abhorreth the whole brood of priuie Michers, ſecret vnder-

vnderminers, hypocrites, and double dealers: specially all those, which (vnder the pretence of amitie, and with the onely outward face of godlinesse, doe long cloake their malice) that with the continuance of time, they may accomplish their mischieuous purposes.

There must be vsed among men of a lowly and milde behauiour a decent reuerence one towards another (as becommeth good and humble men) not onely vnto those of the higher sort: but also to all the rest of meaner degrees: for otherwise, it should not onely bee a signe, of great arrogancie and pride, but also a plaine cause of iudgement, that such a one sheweth himselfe to be altogether not onely lawlesse, but also shameleſſe & without honest regard what euery man doe thinke of him. Tullius. Phosilides

If thou wilt be beloued both of God and good men, thou maist not bee proud of the good gifts of God: whether of wisdom, policie, beauty, comelinesse, strength, authoritie, or riches: for it is one God that is onely wise, politique, puissant, amiable, wealthie, and full of all felicitie.

Bee not elated nor proudely puffed vp against thine inferiour or poore neighbour, swell not in pride against him: but looke on him with the spirit of humilitie, gladly embracing, bee gentle vnto him, frame fauourably thy good countenance toward him, speake friendly vnto him, and benefit him (by all meanes) if thou maist happily help him. Plotinus.

Abuse not thy state, hate pride, desire to bee cleanly and not gorgeous in thine apparell. Montan.

And howsoeuer God thy maker hath formed thee, thinke wel with thankefulnesse of his workmanship, and deforme not thy selfe like a monster,

A man should bee kept in such apparell, that should not be too neat, neither too filthy, but such as may auoid an vnseemly, rude, and beastly negligence.

Alex. Scu. Pride should not bee followed of young men, in should vtterly bee disdained of old men, and finally of all men it should be suspected and feared.

As God vnto the godly is most sweete, gentle, and lowly, euen so to the wicked, proud and sinfull he is very sower, sharpe, and rough, specially appearing and felt for euer of them in the terrible day of death, damnation and vengeance.

The summe of all.

Pride is a vice most monstrous and hurtfull,
And the onely ground of all mischiefe and discord,
Pride woundeth with strife the hautie and disdainfull,
Pride breaketh the band of amitie and concord,
O humble thy selfe then, and feare the Lord,
Be alwayes gentle to thy friend or brother,
Weare comely apparell, and care for none other.

Of Enuy. Cap. II.

Pithagor. Enuy and slander are two brethren, which are euermore linked together for a mischiefe: Experience hath taught that Enuy hath beene the destroyer of many.

Seneca What is there that Enuy hath not defamed, or malice left vndefiled? truly no good thing.

Debate, deceit, contention, and Enuie are the fruits of euill thoughts.

The greatest poyson of Enuie spreadeth against

against these whom Fortune doth raise most high.

It is better to bee a fellow with many in loue, than to be a King with hatred and Enuy. Mar. Aur.

Enuy is blinde, and can doe nothing but dispraise vertue. Tit. Liu.

Cursed Enuy prepareth poyson secretly for them that bt in rest among diuers pleasures. Mar. Aur.

The abundance of welfare and felicitie, hath caused cursed Enuy to be in many.

Vnhappie is the state of enuious & malicious people. Plato.

Shame of himselfe is the end of indignation. Aristotle.

Enuie is so enuious, that to them that of her are most denyed & set farthest off, shee giueth most cruell strokes with her feet Mar. Aur.

If any man say euill of thee, and enuieth thee, set not thereby, and thou shalt disappoint him of his purpose. Diogenes.

As rust consumeth iron, so doth enuie the harts of the enuious.

Enuious men are tormentours vnto themselues. Alex. Scu.

Be not enuious at an euill mans prosperitie, for surely his end shall not be good.

Whereas no light is, there is no shadow, and whereas no wealth is, there is no Enuie. Plutarch.

Cursed is that wealth which euery man doth enuy.

Hard is the remedy against Enuy.

Read all that can be read, and imagine all that can be imagined, demand all that can be demanded, and thou shalt find none other remedie against that cursed Enuie, but to banish from vs all prosperitie, and to sit with aduerse fortune. Mar. Aur.

All the world is full of enuie.

Tullius. It is a scabbe of the world to bee enuious at vertue.

Enuie groweth vp among vertues.

Pacuvius. Those are to bee hated which in their acts bee fooles, and in their words be Philosophers.

Seneca. Malice drinketh the more part of his owne venome The poysons which Serpents continually doe keepe without any harme, they spue out to others destruction: But the malicious contrariwise hurteth no man so much as themselues,

Hermes Like as griefe is the disease of the body, so is malice a sicknesse of the soule.

Plato. Hee is most wicked that is malicious against friends.

Priuie hatred is worse than malice.

As a sparke of fire, or the snuffe of a candle negligently left in a house, may set a whole towne a fire: so of priuie malice and discord commeth open destruction of people.

He is vnhappy that continueth in malice.

He is not perfectly good that hateth his enemy: what is he then that hateth his friend?

Diuersitie of opinions causeth great strife and hatred.

Malke not in the way of hatred.

Aristotle. Men vehemently hate them that haue a proud and hautie countenance, bee they neuer so high in estate or degree.

Malicious words discouereth the euill of the heart.

The way to suppresse malice, is not with stoutnesse to suppresse it with malice: but with meeknesse, gentlenesse, long-suffering and patience.

The

The grudge, hatred, and malice of them that be euil, iustifieth the iustice and sentence of them that be good. Mar. Aur.

Nothing is more wretched than to hate: by the which effect the Deuils be most miserable.

They are worthily hatefull, who haue a certaine peculiar malice to hurt.

Hastinesse causeth repentance, and forwardnes causeth hinderance.

He is able to vanquish his enemy, that is reasonable in his demand. Pithagor.

Threaten no body, for that is vnmanlike.

When thine enemy doth threaten thee, trust not his flattering and faire dissembling face: for Serpents neuer sting so deadly, as when they bite without any hissing.

Hee that seeketh the fellowship of his enemies, seeketh his owne destruction.

Take not thy enemy for thy friend, nor thy friend for thine enemy.

The iniury of a friend is more grieuous than the iniury of an enemy, Socrates

Better is an open enemy than a friendly foe. Boetius

The summe of all.

Enuy and slander are two mischieuous vices,
And knit still in vaine, to a wicked end,
To defame or kill, they are full of deuices,
They regard none estate be he foe or friend,
Enuie all impareth, and doth nothing amend,
Dignity, wealth, and worldly felicity,
Doth cause cruell Enuy to be in many.

Of Wrath. Chap. III.

WRath or irefulnesse is a vice most vgly, and furthest from all humanity: for who beholding a man by fury changed into a horrible figure. his face enforced with rancour, his mouth foule and unbossed, his eyes wide staring and sparkling like fire, nor speaking, but as a wild Bull roaring and braying out despightfull and venemous words, forgetting his estate and condition, if he be learned. yea, and forgetting all reason: who (I say) will not haue such a passion in extreame detestation

Aristotle Anger is an heauines & vexation of the mind, desiring to be auenged.

Anger is the worker of enmity and hatred.

Hermes, Wrath commeth of feebleneſſe of courage, and lacke of wit.

To the wrathfull, angerapproacheth.

Women are sooner angry than men, the sicke sooner than the healthy, and old folke are sooner moued than the young

Plato; Time appeaseth anger

If anger be but a little deferred, the force thereof greatly aſſwageth: but if it be suffered to abide and continue, it increaseth vnto the greatermischiefe.

He that is inclined vnto his owne will, is neere vnto the wrath of God.

Hermes. Wrath and reuengement taketh from man the mercy of God, and destroyeth and quencheth the grace that God hath giuen him.

If thou hast not so much power as to refraine thine ire and wrath, yet dissemble it, and keepe it

secret

secret, and so by little and little forget it.

Forget thine anger lightly, and desire not to be reuenged.

As fire being kindled but with a small sparke worketh oft times great hurt & damage, because that the natural fiercenesse of it cannot easily nor soone be quenched: so when the raging sparkes of anger, hatred, and enuy, doe set on fire the heart of man, they oftentimes prouoke more mischiefe than possibly before was thought, & stirreth forwards such great and horrible offences, as cannot afterwards be reformed: and therefore with the greater griefe lamented, and euen so most iustly be wailed all the dayes of their liues. And hereof wee may truly say, that the Well and head-spring of man-slaughter is Anger, Wrath, Hatred, Enuy, Malice, and such like.

In words multiplyed man-slaughter is often committed: that is, when we vtter the poyson of our hearts with such piercing & cankered words or speeches, whereby is easily perceiued and felt from vs the most bitter venome of death: we also commit hainous murther when wee doe ratlingly burst out against any man into slanderous and contentious words: whereby he may loose his estimation and credit, and procure through the like, to take away his good Name or Fame.

Eschew anger, though not for wisdomes sake, yet for bodily healths sake.

It is a very prophane and an horrible thing for a man to be furious and angry.

He best keepeth himselfe from anger, that alIsocrates
ways doth remember that God looketh vpon him.

Nothing is so detestable, or to bee feared, as wrath and cruell malignitie.

In correcting wrath is principally to be forbidden: for he that punisheth while he is angry, shall never keepe that meane which is betweene too much, and too little.

Be not hasty, angry, and wrathfull, for they be the conditions of a foole. Neither reprone a man in his wrath, for then thou canst not rule him. Wrath hurteth shame in a Lease.

It is a great thing to see a wise man angry:

It is a foolishnes, or rather madnes, for a man to be angry for that which cannot be amended: or to desire the thing which may not be attained.

He hath great rest that can refraine himselfe from anger.

Seneca. Forgetfulnesse is a valiant kind of revengment.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are very evill Counsailours.

Plato. Like as greene wood which is long in kindling is hotter than the dry when it is fired:

So he that is seldome and long ere he be angry is harder to be pacified than he that is soon vexed.

The summe of all.

Irefulnesse or wrath is a most cruell vice,
Accursed of good men, hatefull and vgly,
Repugning peace that sweet vertue of price,
Which knitteth both God and Man in amitie,
It is contrary also to humanity,
And as the godly and wise doe detest it,
So the wicked and foolish doe imbrace it.

Of Sloth and Idleneſſe. Chap. IIII.

SLoth is a vice reprochfull, hurtfull, and filthy, very hatefull in Gods ſight, beſtiall and noyſome in a Common-wealth. Legmon

Slothfulneſſe, vncleanneſſe, ſickneſſe, dulneſſe of wit, forgetfulneſſe, idleneſſe, lightneſſe of life, deceitfulneſſe, wicked deſtiny, impiety, periury, and beggery, all theſe hang together in vnity, to the deſtruction of the wicked and the ſlothfull fooliſh body.

Sloth purchaſeth diſpraiſe, ſhame and bitter deſiance of all.

We haue oftentimes ſeene, and haue heard of credible perſons, that curſed Sloth and Idleneſs is one ſpeciall thing which offendeth God, ſlandereth the World, peruerteth the Common-wealth, endamageth the perſon himſelfe, deſtroyeth them that be good, and bringeth to nought them that be euill, Mar. Aur.

Idleneſſe, that is, the ceaſing from neceſſary occupations or ſtudies, is the ſinke which receiueth all the ſtinking chanell of vice, which being once brimfull, ſodainly runneth ouer through the Citie or Country, and with his peſtiferous ayre infecteth and poyſoneth a great multitude before it may be ſtopped or cleanſed. And the people being once corrupted with this peſtilence, ſhall with great difficulty and long continuance of time bee deliuered, and yet notwithſtanding a great part of them ſhall periſh before it bee well brought to paſſe. *What Idleneſſe is* Alex. Scu.

Aboue all things flie Idleneſſe, which is a thing like a cankering ruſtineſſe both to the body and

and to the soule, and as an eating Consumption, it wasteth and bringeth to nought both vertue and strength.

Anachar. Idlenesse is called the graue of liuing men. It is a thing wherein life dieth. And therby the soule of man is twice buried in him: once in his body, and next in his sloth.

Plato. A man that passeth this life without profit (as one vnworthy to liue) ought to haue the rest of his life taken from him.

Mar. Aur. The filth of secret Chambers, the stinch of the pumps in ships, nor the ordures of Cities doe not corrupt and infect the ayre so much, as idle folke doe the people.

Idlenesse, slothfulnesse, vaine curiosity, and nicenesse, bee companions of vnthriftinesse.

Idle people in a Common-weale, are like drones among Bees.

Antonius. There is nothing so reprochfull and cruell in a Common-wealth, as Vagabonds and idle people: for they gnaw and deuoure (a great defo,mitie) the beautifull state of the Common-wealth, and altogether spoyle it, and vse no meanes to increase it.

The idle sort of men in a Common-wealth, trauell rather to set or sow abroad the Thistles, Thornes, and wild weedes of mans wit, than the wholesome fruits of honestie, truth and of Godlinesse.

It is the affect of wicked people to apply their minds vnto Idlenes, Belly-cheere, Pride, Gluttony and Tyranny.

Wee may daily see, that through Sloth and Idlenesse diuers valiant, strong, and goodly men doe fall, some to beggery, some to filthy liuing,

some

some to picking or stealing, and some to murthering, which afterwards being iustly brought to great calamitie and misery, through the breach of good and godly Lawes, do impute a great part thereof to their Parents, Tutors or Gouernors, who so idely and wantonly did bring them vp in the dayes of their youth. Where on the contrary, if they had beene educated and duely brought vp in some literature, honest occupation, or mistery, they should (being Rulers of their owne family) haue profited as well themselues, as diuers other persons, to the commodity and ornament of the publike weale.

Much eating, and default of competent labour maketh the heate of the body feeble, which should resolue and make thin that which ought naturally to be purged. Galenus.

The summe of all.

Sloth & Idlenesse are hurtfull and filthy,
And foully defaceth the whole Common wealth:
They both purchase shame, contempt and beggery,
Enforcing most wickedly loose life and stealth,
Vncleanesse, sickenesse and want of health,
Neglect of God, and eke wicked destiny,
All which worketh with both to end most wretchedly.

Of Money and Couetousnesse. Chap. V.

MOney is the blessing and good gift of God, whom filthy auarice often abuseth. Sulpitius

Inordinate desire of wealth and authoritie is the first matter whereby springeth all euill: Saluſt.

For couetous desire and appetite subuerteth gre-

credence, honestie, good name, and all other bea-
tues.

Tullius. To take any thing from another man, and one
man to increase his wealth with another mans de-
triment, is more repugnant to nature, than death,
pouerty, paine or any other thing that may hap-
pen either to the body or other worldly goodnesse.

Alex. Seu. It is very seldome seene that where honour
increaseth, auarice abateth.

Mar. Aur. If couetous people were as couetous of their
owne honour, as they are of other mens goods,
the little moth or worme that eateth the gownes
or clothes of such couetous people, would not eat
the rest of their liues, nor the canker of infamy de-
stroy their good name and fame at their deaths.

Diogenes Where couetousnes of mony is, there raigneth
all mischiefe

Cicero Sometimes to despise mony is found great and
singular aduantage.

Tullius The matter goeth not well, when the same that
should bee wrought by vertue, is attempted by
mony.

O thou hunger of Gold and Siluer, what is
it that thou dost not compell the hearts of men to
buy and sell?

The stinking Rauens and greedy Harpies of
this World, haue in their gathering together nei-
ther meane, nor bottome, nor end, nor any shame
at all.

The wicked auaricious man maketh no account
eyther of his Name or Office, but flyeth on
greedily after the smell of gaine, as the hungry
Rauens after stinking carrion and to attaine his
purpose, he will vndermine all men, hee is trustie
to no man, but lyeth in wayte for euery mans
goods

goods deceitfully, craftily counterfaiting and dissembling: & taketh hold of any occasion to bring his purpose to passe, whether it be for holy things or prophane.

Couetousnesse or the loue of riches, is euermore a vice onely among the wicked too too familiarly and commonly vsed: but the contempt and despising of riches being a vertue most excellent and singular before God, is onely in the children of God, who depend onely vpon his fatherly prouidence as their onely sufficiencie, and haue no further care of the rest, except thereby they may (as the instruments of his grace) shew forth his onely prayse and glory.

Couetousnesse is such a poysoned euill, and of such force where it is rooted in the heart of man, that it worketh in him not onely a carelesnesse of Gods holy will, but an vtter contempt of God himselfe: for whosoeuer with that affection is sick and intangled, and is carefull in his minde of worldly busnesses, as of money and filthy lucre, that man is turned from God.

The soule is lost that delighteth in Couetousnesse. Plato.

Refraine from couetousnesse, and thine estate shall prosper.

Couet not thy friends riches, lest thou bee deceiued and therefore hated. Socrates.

To couet is an affection of the minde, by which man endeauoureth (by all meanes) to draw vnto his owne vse that which best liketh him.

Let no couetous man haue rule ouer thee, nor yeelde thy selfe subiect to Couetousnesse: for the couetous man will defraud thee of thy goods, and Couetousnesse will defraud thee of thy selfe. Aristotle

For the

Fortifie thy soule with good workes, & flye from couetousnesse.

Tullius. The chiefe point in all administration of matters and common-weale offices is that euen the least suspition of Couetousnesse bee vtterly auoyded.

Mar.Aur. Oftentimes auarice seeketh out the auaricious and sometimes the auaricious seeke auarice.

Tholon. The refuses of a niggard be better than the larges of a prodigall spender.

Ambrose. The Chariot of auarice is carried vpon foure wheeles of vices; which are, faint courage, vngentlenesse, contempt of God, and forgetfulnesse of Death. And the two Horses that draw it, are Rapine and Niggardship. To them both is but one carter, Desire to haue. The Carter driueth with a whip hauing two cords, Appetite to get, and dread to forelet.

Stoici. Couetous men lacke the thing that they haue.

Great indigence or lack commeth not of pouertie but of great plentie: for hee that hath much shall need much.

Mar.Aur. Great is the couetousnesse which the shame of the world doth not reproue, nor the feare of death stop, nor reason appoint.

Tullius. There is no fouler vice than Couetousnesse: specially in princes & rulers in the commonwelth.

It is against nature, that with the spoile of others, we increase our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull to make a gaine of the Commonwealth.

One ought to bee fully perswaded, that though hee could hide it from God and man, yet nothing couetously,

couetously, nothing vniustly, nor nothing wantonly is meete to be done.

An auaricious old man is like a monster. Seneca.

A couetous man cannot leatne truth. Hermes

Couetousnesse cannot bee satisfied with abundance: for the more that a man hath, the more hee still desireth. Pithagor.

Couetousnesse is an vnsatiable thing, specially when men desire to fil the vessel that already runneth ouer. Alex. Mag

He hath need but of a little, that measureth abudance by natures onely necessitie, and not to superfluitie of ambitious desire. Plato.

It is better to haue a man without mony, than money without a man.

To delight in money, is a dangerous pleasure.

As a touchstone tryes gold, so gold tries men.

Money is the cause of sedition and euilwill.

He that hoardeth vp money taketh paines for other folke. Plato.

It is better to loue good fellowship than mony.

Seruice is a recompence for money.

He that for seruice or trauaile giueth money, is well requited, and nothing is due vnto him: for money is no better than seruice. Plautus.

A couetous person will sooner haue a wife that is rich and foule, than one that is poore and faire. Mar. Aur.

It is no meruaile though he be good which is not couetous, but it were a wonder to see a couetous man good. Plato,

If wealth and authoritie bee committed vnto thee, thou hast a double charge, that is to say, to rule and relieue.

Couetousnes taketh away the name of gentilesse, the which liberalitie purchaseth.

Seruants

Diogenes. Seruants serue their bodily masters, but enuious men serue their bodily lusts.

No men (in words) doe more cry out vpon Auarice, than those that bee auaricious & couetous persons.

He that is a niggard vnto himselfe must needs be niggardish vnto others.

Plutarch. Like as a member vexed with an itch, hath always need of clawing: so the couetousnesse of the minde can neuer be satisfied.

Horace. To the auaricious is no sufficiance: for couetousnesse encreaseth as fast as his substance.

Aristotle. Like as a dog deuoureth by & by whatsoeuer he can catch, and gapeth continually for more: so if it chance the couetous man to obtaine any thing he setteth little by it desiring alwayes to obtayne more.

Mar. Aur. Couetousnesse oftentimes beguileth the belly.

Solon. Vertues doe end before couetousnesse leaueth vs.

Seneca. Death is the rest of all couetous people,
For couetous people to dye is the best,
For the longer they liue, the lesse is their rest:
For life them leadeth their substance to double,
Where death them discharged of endlesse trouble.

The summe of all.

Inordinate desire of wealth and authoritie
Is the very root of all mischiefe and wickednesse,
It subdueth loue, credence, good name, and honestie:
Yea, and lost is that soule that delighteth in couetousnes.
Fortifie then thy soule with the trade of godlinesse,
And couet not to spare, but right honestly spend,
For that most wretched are nigards vnto their liues end.

Of

Of Gluttony. Cap. VI.

GLuttony is a vice very ougly, monstrous, and filthie: and more fit for rauening birds or brute Beasts, than for reasonable men. Properti. us.

Dame Gluttony, Auarice & Lechery are three euill mistresses to serue: they alwayes immoderately desire, and are neuer sufficiently contented. Chilon.

When the belly is filled and full fraught, then are the prickings and prouocations to Lecherie soone stirred vp. Gregor.

He is not onely to bee counted a Glutton that eateth greedily, and deuoureth much in quantitie of meates and drinks, at certaine ordinarie times and meales aboue other men: but hee specially, that delighteth daily and dourely to fare deliciously pampering his carrion carkasse continually satisfying the pleasures thereof, setting his felicitie on his belly, and making thereof his God.

As meats and drinks are the good gifts of God & to be thankfully taken of men for their natrall vse and sustentation: so if wee behold simply the onely good affect of nature (which must haue her well ordred and due course of nourishment) it seeketh not hurtfull excesse, but barely sufficient to the contentment of it selfe. Leginon.

O what a monstrous sight is it to behold the furnished Table of some vnsatiable and rich glutton, & how with varietie of the most daintie iunkets, costly and delicate dishes, it is throughly beset and couered. And as hee himselfe is therein monstrously affected, such monstrous companions commonly will he haue about him: who weighing his inclination, will extoll him in his grosse wordes Protogeus

of wickednesse, and feede his humour with vaine talking, foolish iesting, and now and then some shew of scurrilitie to make good digesting.

When the belly with excesse
Is puffed vp and pampered,
Then vertuous demeanour
Is nothing at all remembred.

Augustine. Not the vse of meate, but the inordinate desire thereof ought to be blamed.

The summe of all.

Of all cursed crimes and sleights satanicall,
That poisoneth mans heart to his decay,
None more cruelly catcheth and maketh thrall,
Than wretched Gluttony where she beareth sway:
The Gluttons greedy gut standeth at no stay,
But is pampered vp continually,
Through eating and drinking deliciously.

Of Lust and Lechery, Chap. VII.

Plato. LVst is a Lordly and disobedient thing.

Lust burneth grieuously whom she findeth idle.

Pithagor. Enforce thy selfe to refraine thine euill lusts, and follow the good: for the good mortifieth and destroyeth the euill.

Diogenes Fly lecherous lusts, as thou wouldest a furious Lord.

Refraine thy lusts.

God loueth them that bee disobedient to their bodily lusts.

Hee that vanquisheth his lusts, is a great conqueror.

Dishonour,

Dishonour, shame, euill end and damnation waite vpon lust, lechery, & other like vices. Aristotle.

He that hath bound himselfe vo follow his fleshly lusts, is more bound than any bondslaue or caitiffe.

Bodily lusts and pleasures, and all carnall affections that corruptly raigne in the heart of man, are but brastly and earthly, and nothing worthie therefore to bee matched with the excellencie that otherwise is in man, and therefore they ought to be vtterly abhorred, despised and set at nought of man.

There is no sinne that sooner inuadeth vs, neither sharper assaileth or vexeth vs, nor extendeth larger, nor draweth moe vnto their vtter destruction, than the filthie lusts of the body: It bringeth with it innumerable inconueniences: first it plucketh from a man his good name & fame, a possession exceeding precious: for the rumor of no vice sticketh more carriously, then the name of lechery It also consumeth his patrimony, it killeth at once both the strength and beautie of the bodie, it decayeth and greatly hurteth health, it ingendreth diseases innumerable, and them filthy, it disfigureth the flower of youth long before the day, it hasteth and accelerateth reuiled, and euill fauoured age, it taketh away the strength and quicknesse of the wit, it dulleth the light of the minde, and graffeth in man (as it were) a beastly minde, it draweth him at once from all honest studyes and pastimes, and plungeth him altogether in the puddle or mire of filthinesse, be he neuer so excellent, that once he shall not haue any minde to thinke of any thing but that which is sluggish, vile & filthy. It also taketh away the vse of reason, which is

the natiue propertie of man: it maketh a young man peeuish and slanderous, & age odious, wretched and filthy.

Pithagor. The wrath and lusts of lecherous people, alter their bodyes, and maketh many to runne starke mad.

To set forth at large, or to stir vp the stinking and filthy puddle of the most monstrous manners of wanton persons and Lechers, it would quickly (with the loathsome sound thereof (turne vp the stomacks of the honest and chast hearers, through the very hatefull and villanous sound thereof.

When that bee carefully affected (and being as it were in a frensie) perceiue not the se uttude of sinne, whereunto they bee subiect, that it tendeth to euerlasting perdition, that they bee the slaues of the Diuell, and that their reward shall be eternall death.

Philotas. Offenders, when they cannot sleepe through the vnquietnesse of their trouble and wretched conscience, are wont to be vexed with rages, not onely when their mischiefe is intended, but also when it is ended

Plato. Like as they who doe follow the concupiscence and pleasant lusts of the flesh, bee alwayes vnstable: so the follower also and louers of such be euer vnconstant, as well in their opinions, as also in their acts

In most wretched state is that man whose heart is inclined and full fixed to the filthy lusts of Lechery loosing the sweet fruits of praise, and winning a wicked end.

Lactan. Of prosperitie oft proceedeth luxuriousnesse, and so from thence it goeth vnto other horrible sins and heapes of wickednesse,

Harlots

Harlots being foule of nature, deceiue men with their painted faces: and vnder faire, white, and ruddie colours, they hide their shamefull and filthy visages. Hermes.

Vnseemely gestures of the bodie, lightnesse of countenance, nicenes in apparell, vncleane speech, and the example of wicked doing, encourageth and corruptly stirreth vp the concupiscence of the heart to lightnesse of life and wantonnesse.

Lechery soone ouercommeth that man that is giuen to Idlenesse.

All men by nature are naturally giuen to feele the boyling and raging fumes of fickle and fraile flesh.

Whoredome is a poysoned Serpent to bee vtterly detested and eschewed namely, for this cause that it swelleth full of certaine poysoned and filthy affects, peculiar hatreds and malices, to the great preiudice and hurt, not onely of others, but also of the person himselfe, whom it cruelly holdeth captiue.

There be some that will be so Lordly and valiant in vertues, and so high minded, that they needs make vs beleeue, that they liuing in the flesh and being of flesh onely feele not the flesh.

If by Lechery thou art tempted, or by lust stirred to filthinesse, set before thee the mind of death, put before thine eyes the day and end of this life. call to thy remembrance the terrible doome of the high God, forget not the torments of euerlasting fire, and the horrible paine of Hell.

To conclude, who so will with valiant & lusty courage take vpon him manfully to fight against all the whole host of his vices (of the which wee heare there be seuen counted as chiefe Captains)

must of necessitie prouide for themselues two speciall meanes, that is to say, Prayer or praying continually without stop vnto Heauen: & knowledge, otherwise called godly learning, which naturally is skilfull to fence and to arme the minde with wholesome precepts and honest opinions, & putteth man in remembrance of vertue, which is the light of Gods gracious countenance shining vpon him: so that neither of these two (as things inseperable) can be one without another.

The summe of all.

Filthy lusts and Lechery are most disobedient euils,
Which with violence burneth, when it fastneth on Idlenesse.
The stinking loathsome Lechers, with their idle pretenced will,
Looseth the fruits of praise, and winneth the end of wickednes,
Shame, euill end, and damnation followeth their filthinesse:
Fly from whoredom, loue cleannesse, and leaue to liue wantonly,
And seeke the praise of Temperance, Sobernesse, and Chastity.

THE

THE NINTH BOOKE.

Cap. I.

And first why it is here placed.

BEcause the conscience of man is not ignorant of the state of righteousnesse: but possesseth in it selfe, through the light of grace, the true knowledge of Gods holy Law, whereby man should be moued by them to doe alwayes well, & feare to offend at any time: which Conscience also bring the true Book of Records, a true testimony or witnesse of mans whole life & conuersation, both in Gods sight, and euen so felt in himselfe, and what occasion of heauenly ioyfulnesse it worketh in the mindes of the godly: and contrariwise, vnsufferable torments by infinit occasions and accusations, to the condemnation of the vngodly, I thought it not amisse immediately to note somewhat therof vnto you after this long discourse of the soule deformed, and of sin that hideous Monster, (whereby the terrible plagues of Gods vengeance fall daily vpon the earth, to the destruction of Kingdomes & Nations, & whereby an innumerable company of men are drawne to the Deuill) that men well considering therof, may

more aptly follow good counsaile, not to abuse or strive against his owne conscience, but being a utter defiance with sinne, which fully defileth the Conscience, hee may through the abundance of Gods grace, embrace betime true repentance, apprehend the great mercy of God, through a liuely Faith, and haue continuall accesse by Prayer, to the throne of his Maiesty for the daily increase of his grace: all which foure Chapter, following in their order preferred, are the onely contents of this ninth Booke: beseeching Almighty God to grant vnto the godly Reader grace, both aptly to consider the thing that hee readeth, and also to follow it.

Of Mans Conscience. Chap. II.

Antisth. THe conscience of man is (in himselfe) a secret knowledge, a priuy opener, testimony or witnesse, an accuser, an inward troubler or tormentor, it is also a satisfier or ioyfull quieter of the minde of a man in all his doings.

Cleobulus A Mans Conscience (of it selfe) greatly commuteth & giueth testimony of the truth vnto the iudgement of God.

The conscience of man is not void of the knowledge of Gods Lawes, and of his Iudgements: because he should be mooued by them, and therefore feare to offend.

Phosilides It is better to trust in a good and quiet conscience in all our honest and godly doing (in the sight & presence of God) than to trust in the satisfying of our selues in the vaine pleasures of this world, or the wicked motions and pleasures of the flesh, with the terrour of a wicked conscience.

A mans conscience may be quiet for a season, by the trust that hee hath in the Constitutions & vaine holy deuises of men: but when the perseuerance of Gods terrible iudgements & the prick of sinne doe rise in our hearts, then such graceless and vaine trust is vtterly ouerblowne, and vanisheth away to naught.

Where the conscience is drowned with worldly pompe and riches, there wisdome is turned to great foolishnesse.

The loue of this vaine and wicked world maketh men to doe many things contrary to the Law of their conscience: for in them that loue the world, is there little regard of God, neither doth his loue abide in them. Zeno.

Where the conscience of a man is disquieted, and feeleth iustly in it selfe the condemnation of God, there wanteth no store of miseries (both of body and minde) vnspeakeable and innumerable. Aristides.

He that frameth himselfe outwardly to do that which his conscience reproueth inwardly, cannot please God.

Feare to do that wherby the conscience should be wounded, for the conscience is sooner wounded then we be aware of.

The conscience that is wounded & ouer-burdened with sinne, feeleth euen in this life parcell of Hell torments.

The conscience of a man is vnto himselfe as a thousand witnesses. Socrates

It is very hard for a man, being accused of crimes committed by him, (through the working of his owne conscience) not to bewray himselfe by of his owne conscience. Quintilian.

A troubled conscience tormenteth the minde, but

but a quiet conscience is high felicity, passing all worldly pleasure and dignity.

Socrates. There is no grieuouser damnation than the doome of a mans conscience.

Fearefulnesse and trembling of Conscience followeth sinne and wickednesse.

Epictetus. The Deuill, Desperation, a wicked end, and eternall damnation, are companions commonly to a wicked conscience.

As a small moate will soone appeare in a cleere glasse, euen so the Conscience of godly men (being more cleere than Christall) will quickly accuse them, euen at the least fault they doe commit whereas the wicked and vngodly haue their conscience clogged and corrupted through the custome of sinne, that they cannot once see nor perceiue their owne most shameful & wicked works, vntill God set the same before them for their vtter destruction, and so their consciences being terribly wounded, and accusing them, they damnably fall into desparation without regard of God, or hope of his mercy.

Polion. Wee carry nothing away with vs out of this life, but either a good or an euill conscience

Keepe thy conscience pure and vndefiled, and strriue not against the rule of it.

If the Deuill, thine owne conscience, or Gods Law doe accuse, vexe, or trouble thee, for any euill conceiued or done, confesse thy fault speedily, defer not the time, dally not with God, be earnestly repentant, trust in his mercy, and hide not thy fault from him, so will he haue mercy vpon thee, and not impute sinne vnto thee.

eno. Discerne discreetly, and practise reuerently those things that are best, that thy Conscience may

may be cleere, and others in thy doings not troubled.

To walke ioyfully in the presence of God, is to liue (as it were before his eyes) in a godly and vpright conscience, after the manner of honest seruants, who standing in the presence of their Master, continually depend vpon the sodaine becke.

The lesse iustice that a godly man findeth at the hands of the vngodly: the more consolation (through patience) shall hee find in conscience, at the mercifull hand of God. Const.

The summe of all.

In what order soeuer mans life is led,
The Conscience accuseth or excuseth plaine:
Otherwise to perswade standeth in no stead,
It preuaileth in witnesse, to ioy or to paine.
Feare God, trust in him, and wickednesse refraine,
Keepe safe thy Conscience from feare and trembling,
That true faith and peace may be at thy ending.

Of Repentance. Chap. III.

REpentance signifieth very anguish and vnfained sorrow, bred in the heart of him that hath grieuously sinned, and endeuoureth to amend, by forsaking his wickednesse, and following godlinesse.

True repentance is to cease from sinne. Ambrose.

True repentance proceedeth of faith: and not of the feare of punishment.

He that truly repenteth him of his euill doings, hee it is that considereth well the olde errour of life. Lactan.

Sinne

Iust. Marr. Sinne goeth before Repentance, and after Repentance followeth newnesse of life.

God mercifully worketh in all the hearts of the godly these three speciall graces: first, vnfainedly to bee repentant for their sins: secondly, to haue in themselues an hearty reconciliation: and thirdly, a willing submission and obedience to the will of God in all things.

No man doth repent him of his sinne, but by some warning first of Gods calling: therefore true Repentance commeth first by the Grace of God: secondly, by the word of Gods calling and warning: & thirdly, by the Faith of Gods word.

Grace goeth before the merit of Repentance.

Augustine. God offereth the grace of repentance to all, but vnto the wicked it is to no purpose, who although at a sodaine they seeme to repent, yet they do not continue therein, because they do not heartily and truly receiue the grace offered of God, but colourably and hypocritically for a season: and therefore it is to them in vaine.

Hermes. Trouble is a Preacher sent from God to bring man to the knowledge of his sin, and to call him to Repentance.

Most happy and blessed are those men, which beholding the sharpe Iudgements of God vpon others, doe the rather in themselues increase in Repentance.

Like as the sinners minde that is turned from God is farre from God, and strange vnto him so long as it is giuen to the desire of sinne: so by Repentance it is turned vnto God, and do: how reuerently feare him, worship and serue him, whom he before despised. If thou offendest, the best remedie is repentance and amendment of life. It is no

matter

matter how corrupt the aire is, so that thy conscience be cleane from sinne.

An accusing conscience is the most secret and terrible thing that can bee at the approching and comming of death. Plotinus

Thou shalt wash away the spots of sinne with teares, with repentance, with continuall inuocation of Gods mercy, faithfully cleauing, & trusting wholy thereunto Boetius

When thou repentest and askest mercie for thy sinne, then thy sins cannot disquiet thee, nor haue power against thee, but when thou art vnrepentant and ceasest to crye for mercy, then thy sinnes rage ouer thee, & cry daily for vengeance against thee.

Sleepe not without repentance for thy sinnes done and past. Plato

Repentance deserueth pardon. Xenophon

It is the dutie of a good man, & a point of humanitie to forgiue, where the party that is forgiuen repenteth, and is ashamed of his fault.

The summe of all.

The short life of man, sinfull and miserable,
Compassed with snares of mortall destruction,
Incurreth Gods vengeance, and state most damnable
Without repentance and faith in him alone.
That is the onely way to depend vpon,
Aske mercy, and sleepe not without repentance,
And with all Sathans sleights be at defiance.

Of Faith and Truth. Chap. IIII.

Tullius. FAith is a constance & truth of things spoken or couenanted.

Faith is the gift of God, and breathed by the spirit of God into the hearts of those that be the children of God.

Dydimus. Alexand. Through a liuely, quicke & fruitfull faith, wee haue our first entrance vnto God: but the faith that is without good workes is not a liuely but a dead faith, and therefore now not to bee called Faith, no more than a dead man is to be called a man.

A good faith (which only is planted in the harts of good men) neither sleepeth nor is idle, but alwayes awaketh when it should bee occupied, or busied in good workes.

The works of faith. These be the workes of faith: namely, a quiet and good conscience, the loue of God, and hope of things to come, a boldnes to repaire to the throne of grace, inuocation, adoration, and worship, confession of the truth, obedience, perseuerance, in yeelding vp of the spirit, and to goe immediately to God.

The true doctrine of the faith most chiefly shineth and cleerely, and the vse of accustomed and perfect prayer.

The power of true faith worketh constancie in men, and keepeth them in quietnesse, and worketh in them strength and patience in afflictions.

Augustine Good liuing cannot bee separated from true faith which worketh by loue.

All goodnesse, gracious conuersation, health, wealth, liberty and such like, ought (with a good faith)

faith) to bee both looked and asked for, onely at the hand of God, as onlya t the very author of the same, and of none other: for without him nothing that is good can either be giuen or receiued.

As faith that is liuely and quicke stirreth the minde to call (without doubting) vnto God: so incredulitie and mistrust maketh a man doubtfull, and plucketh him backe from the calling vpon God. Incredulitie.

Faith must needs faile, when the authoritie of Gods truth standeth wauering. August.

The way to increase faith, is first to haue faith.

The increase of true faith in good men is knowne two wayes: first, by their mutuall loue towards their neighbours: secondly, in all their afflictions and troubles to be patient & quiet.

To beleeue rightly in God, is to direct all our hope vnto God: and with sure trust to depend only vpon his truth and goodnesse. Athanas. in Gala.

Faith alone hath power to iustifie.

The power of faith in all respects preuaileth mightily, and without faith nothing can happily prosper.

Nothing keepeth a publike weale so together, as doth faith.

Without faith a publike weale may not continue: and therefore it followeth (according to the saying of Aristotle) that by what meanes or policie a publike weal is first constituted, by the same it is preserued. Then seeing faith is the foundation of Iustice (which is the chiefe constitutor and maker of a publike weale, and by the aforementioned authoritie conseruator of the same:) it may well bee concluded, that Faith is both the Aristotle.

originall

originall and principall constitutor and conseruatour of the weale publike.

Plato. Whatsoeuer thing cleaueth fast in the minde of man, too surely rooted with a constant & perfect faith: the same vndoubtedly euery man declareth in his manners and conuersation.

Faith without manners worthy of faith preuaileth nothing.

Chrysost. Euery man beleeueth as much as he liketh.

Socrates. A faithfull man is better than gold.

Performe thy promise as iustly as thou wouldest pay thy debts: for a man ought to bee more faithfull than his oath.

Faith not exercised, waxeth sick, and being vnoccupied, it is assaulted with diuers pleasures

Of fruitles and dead Faith. That faith which is grounded either vpon long customes, or mans counsailes, or the authority of Princes, or on great multitudes of people, or on the outward glittering shewes of holinesse, rather than vpon the onely truth of God, must needs be but a very fruitlesse & dead faith, springing out of the barren soile of mans reason: which swimmeth like a fume in the outward parts of mens thoughts, neuer piercing downward to the bottome of their hearts, through the which inconuenience multitudes of people are so holden captiue, and fast fettered in the chaines of darknesse and ignorance, that they cannot attaine to that freedome of true faith and godlinesse.

Faith in God maketh innumerable strong champions of inuincible stomacks not only against death, but also against the most cruell deuises that can be found to make death (if it were possible) more painefull than death.

From faith (if it be perfect and lively) we come to

to feare, from feare to flying of sinne, and from flying sin, we take a patient mind to suffer tribulation: whereby wee take hope and trust in God, through the which hope our Soules sit in a sure chaire of a certaine expectation of that which is laid vp in store for vs in heauen.

Faith is neuer in danger. Aristotle.

But thy whole trust and affiance in God who seeth and knoweth all secrets, and he shall mercifully iudge thee at his comming in the terrible & great day, when he shall giue remuneration to the good for their goodnesse, and euerlasting punishment to the euill for their wickednesse. Hermes.

Truth is the daughter of Time. Aul. Gel.

Truth is the guide of all goodnesse. Hermes.

For asmuch as God is the truth, and that truth is God, he that departeth from the one departeth from the other.

Truth is the messenger of God, which euery man ought to worship for the loue of her master. Plato.

Without the true knowledge of Gods Law, which is the rule of all honesty and godlinesse, the truth of God is violently oppressed, and wrongfully defaced and wrested: and the kingdome of lies highly magnified & established by the armor of mens mastry and gouernance.

They which be euill affected towards the doctrine of truth, haue their mindes so blinde, that they cannot abide the light of the truth. Boetius.

Mans sickle and shifting flesh (ouerwhelmed with instabilitie and lightnesse) turneth it selfe vnto all fashions because it will not be bridled or compelled to obey the truth of God in all things. Periander.

Those that slip from the authoritie and rule of truth being led by their owne blinde iudgements

(as weake and rude of vnderstanding) are oftentimes trained out of the way of truth by likely glennings of reason, and so slip into sundrie noysome errours, from whence they can neuer (or with much adoe) bee brought backe againe to the right of truth.

A friendly and prudent modestie in vttering cases of truth, being ioyned with a learned godlinesse, is of such force and vertue, that it mightily preuaileth where it shall bee vttered: without the which many other good gifts of knowledge shall hardly profit the truth but rather hinder it.

Augustin. When the truth is reuealed, let custome giue place to the truth, let no man prefer custome before reason and truth, for reason and truth excludeth custome.

Gregorie. Custome be it neuer so ancient, and neuer so generally receiued, yet ought it by all meanes to giue place vnto the truth:

Cyprian. Custome without truth is but an old errour.

The seruice of God in truth and vertue, is nothing else but with true Faith and Obedience to depend onely vpon his will reuealed in his word: which proceedeth from the reuerent feare of God, and is the right entrance to true obedience, and to keepe truely the law of God.

Plotinus. Vertue sometime at the first seemeth to be very darke, hard, and vnpleasant: although at length it appeareth most bright, amiable, louely, & comfortable.

Offence, hatred, and extreame crueltie commonly follow the profession of the truth.

Hermes. The truth may bee shadowed, but will not bee suppressed: it may be blamed, but not shamed.

The righteous and godly, hauing in them the zeale

zeale of constancie, feare not the crueltie of man, but will boldly stand to the truth vntill death.

Hee that vseth truth, hath moe, and mightier seruants then a King. Socrates.

In all things and towards all men vse a simple trueth, without fraud, deceit, or guile in word or deed.

Loue righteousnesse and truth.

Beare witnesse to the truth, & not to friendship.

Honour is the fruit of vertue and truth, and for the truth a man shall be worshipped. Hermes.

Loue Gods truth, so shalt thou saue thy soule. Mar. Aur.

The greatest fault that can bee in a man of honestie, is to spare the truth, and to be variable.

Let not thy thoughts depart from the truth.

That man or woman that withdraweth their eares from hearing the truth, cannot possibly apply their hearts to loue any vertue.

The truth shall more draw thee to loue and to follow vertue, than the common example shall entice thee to follow vice, the which no man can loue, no not the very filthie sinner himselfe.

Beleeue not him that saith he loueth truth and followeth it not. Seneca.

Reason not with him that will deny the principal truths

Affirme nothing before thou know the truth.

Maintaine truth.

Truth ought to bee preferred before friendship and amitie.

If thou keele thy seife more true to thy King then many other, and hast also lesse wages of him then they, yet complaine not, for thine will continue, and so will not theirs. Artle.

Be the seife-same that thou pretendest.

Be not ashamed to heare truth of whomsoeuer it bee: for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

Lactan. Truth is hated of the wicked, they cannot abide it, because they would liue in their wickednesse, without the controulement of it.

A couetous man cannot learne the truth.

Hermes. If men in reasoning, desire as much the truth of the thing it selfe, as they doe the maintenance of their owne opinions, and glorie of their wits, there would not breede so much hatred as there doth, nor so many matters laid asside and left vnconcluded.

Alex. Seu. In all commonwealths and at all times, about noble Princes & most faithfull gouernours there bee some which for their owne commoditie, aduancement, displeasure, or for other corrupt and lewd affection (not hauing before their eyes the iust and terrible doome of God, & their owne consciences) the displeasure of their prince, nor shame of the world, let not to hinder & darken the manifest and cleere causes of truth, whose beautifull and bright beames (according to their worthines) should comfortably, frankly, and with free libertie, spread forth his brightnesse to the glorie of God, to the honor of the Prince, and to the great reioycing, comfort, and quietnesse of the commonwealth.

The Prince ought to feare, & with all prudence & wisdome to foresee such inconueniences and great dangers, which else would fall vpon him and his people, through the corruption and euill nature of loathsome miching members, that with craft couertly creepeth in fauour, and then by flattery and dissimulation endeauour to abuse his

his honeſt and gentle nature: whereby is not only loſt or greatly blemiſhed the deare & obedient loue, good name, and immortall praiſe, due vnto him of his people, (notwithſtanding the name of vertue, wiſedome, learning, and politicke gouernance) but alſo his whole Realme is brought to much trouble, extreame miſerie, loſſe and hinderance: yea, and ſometimes haſty and ſwift confuſion. For neuer did there chance greater miſchiefe to any Country or Commonwealth, nor neuer were the vertuous natures of good Princes and Rulers ſooner corrupted and abuſed then when they haue beene eyther miſinſtructed and falſely informed by fawning and fleering flatterers, or elſe when thoſe that were in moſt fauour and credit about him, diſſembling the cleere cauſes of truth, inſtead of equitie and iuſtice, ſought to worke their owne moſt wicked purpoſes.

The truth alonely among all things is priuiledged, in ſuch wiſe, that when the time ſeemeth to haue broken her wings, then as immortall ſhee ſheweth her force. Mar. Aur.

The ſumme of all.

Faith is a ſtedfaſtneſſe and truth of things
Spoken or couenanted of God or man.
A right faith in God with it alway brings
Inuincible power, that mightily can
Withſtand the Aſſaults of cruell Satan:
For he that is faithfull and true in each thing,
Hath mightier ſeruants then Lord or King.

Of godly Prayer and Deuotion: a mentall Vertue. Cap. V.

PRayer is a diuine and heauenly affect of the soule, and signifieth the desire (generally) of all things that are of necessitie to the sustentation and nourishment both of soule and body, specially from the hand of God, or otherwise from man, as from the speciall instrument of God, that man by man (through him) might be most graciously blessed, relieued, and comforted, to the onely praise of him from whence all blessings proceed.

Hermes.

Prayer is the chiefest thing that a man may present God withall.

Pythagor.

It is a right honourable and blessed thing to serue God and to sanctifie his Saints.

Perfect deuotion and the knowledge of Gods law, all men had need to haue presently with them: for deuotion hath this strength, it doth eleuate the minde vnto God: and knowledge doth sustaine and vphold the same, that it may with liuely courage continue, and not fall downe: it also doth incense and kindle it, that it mounteth vpward into heauen vnto the presence of God; where the sauour of them both together smelleth farre more sweetly before him, then any earthly fumigation, be it neuer so pleasant, doth pleasantly smell in the nose of man.

Men in their deuotion may often bee beguiled and falsly seduced, except knowledge do alwaies assist the same for to sustaine and direct it, which being knit together, strengthen men very much in all their intents: yea, and that very comfortably in all formes of troubles & temptations, so that it

It is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to men, and an offence vnto God, to haue deuotion without true knowledge of God, shewed vnto vs in his law, though it be in deuout praying, fasting, charitable relieuing, or otherwise in most straite order and manner of liuing.

To know truely the will of God, is to pray truely, and to liue deuoutly and holily.

First, before thou prayest, cast away from thee (with a repentant heart) all thine iniquitie: and then call vpon God, and he wil heare thee, relieue thee, quiet thy conscience, and most ioyfully comfort thee. Plotinus

True and acceptable prayer vnto God, is to craue any thing at the hand of God answerable to his will, hauing our heart lifted vp vntohim during all the time of prayer.

Pray to God at the beginning of thy workes that thou maist bring them to a good conclusion. Xenoph.

Worship God with a pure heart: pray vnto him and he will aduance thee.

When thou wilt fast, purge thy soule from filth, and abstaine from sinne, for God is better pleased therewith, then with abstaining from meates. Hermes.

Pray earnestly for repentance, and continually make thy faithfull petition and supplication to the euerliuing God: call vpon him in the day, and forget him not in the night. Pythagor.

When temptation inuadeth thee or grieueth vnto thee a cruell and sharpe assault, then earnestly heartily, and faithfully call on God for his helpe,

and that by prayer being continuall perfect and pure, thou maist preuaile & obtaine the victory.

Hierome. With reuerent fasting and abstinence the bodily passions of man, are to be cured: and with Prayer the pestilent infections of the minde are to bee healed.

Prayer is a vertue that preuaileth against temptation; and against all cruell assaults of infernall spirits, against the delights of this lingering life, and motions and the flesh.

Antisthes. The surest way for men to escape the danger of all their enemies is alwayes to be busily occupied in deuout Praying, and to bee continually mindfull of well doing.

Plato. Thou oughtst daily to pray for the happie estate and prosperitie of thy Prince, and of others that by him are set in authority, for of hem dependeth the peace & tranquilitie of the Common-wealth.

Vertuous and well disposed men doe daily pray vnto God for the cleansing of the impuritie of the heart, and doe watch it with all diligence that they can, & labour to restrain the corruption thereof, that it burst not out, either to the hurt of themselues or others.

Socrates. God hateth the prayers and sacrifices of wicked people.

Put thy trust in God, and pray vnto him, and hee will keepe thee from a wicked wife, for which there is none other remedie.

To bee watchfull in prayer is the certaine and onely meanes to obtaine all our desires, ioyning thereunto an assured faith in God, before whom Plotinus. wee make our prayer. Pray that God may giue thee true, hearty & earnest repentance, & increase

of

of thy faith: for they both (for their excellency) as the speciall gifts of God, are most conuenient for thee: because the word of God (which he himselfe hath spoken) is the truth, and shall iudge in the last day.

When thou entrest into Prayer let thy Prayer be to this end, specially that God (as he is mercifull, so he) will mercifully reueale & open more and more to thine heart the true feeling, knowledge and vnderstanding of his truth, and to giue thee also grace that in thy conuersation thou maist truly expresse the fruits thereof.

Make thy Prayer perfect in the sight of God: for Prayer is like a ship in the Sea, which if it be good, saueth all therein, but if it be naught, suffereth them to perish.

Pray not to God to giue thee sufficient, for that he will giue to each man vnasked, but pray that thou mayst bee contented and satisfied with that which he giueth thee. Plutarch.

Tyrants Prayers are necessary.

The summe of all.

Prayer is the most holy and diuine seruice
That man here in earth vnto God may present:
Prayer with repentance is the due and perfect seruice,
That withstandeth the Deuill and his cursed intent.
Pray to God, trust in him, but first be penitent:
For as a sound ship saueth them that be therein,
So Prayer with repentance saueth from drowning in sin.

THE

THE TENTH BOOKE.

Cap. I

Of Women.

Diogenes.

HE that seeketh and desireth to haue the fellowship of a wife, ought to winne her with vertuous disposition, honestie manners, and good behauiour.

Mar. Aur.

Naturally in times past, wiues were adorned with these Vertues, to wit, to bee shamefast in their countenances, temperate in words, wise of wit, sober in going, meeke in conuersation, pittiful in correction, well regarding their liuing, no companykeepers, stedfast in promise, and constant in loue.

Socrates.

Crabbed wiues are compared to rough stirring Horses.

As a shrewde horse must haue a sharpe bridle, a shrewde wife should be sharply handled.

Order thy wife as thou wouldest thy kinsfolke

Seneca.

Giue thy wife no power ouer thee, for if thou suffer her to day to tread vpon thy foote, she wil to morrow tread vpon thy head.

Socrates.

Hee that can abide a curst wife, needeth not to feare what company he falleth in.

Mar. Aur.

There is not so fierce and perillous an enemy to a man as his wife.

A nice Wife and a backe doore
Oft maketh a rich man poore.

The vse of friendship, the comely port and the estimation of an honest man, is not a little impaired by an idle and light wife.

Like as a blocke though it be decked with gold, Pearles and gemmes, is not to bee regarded, except it represent the shape of something: euen so a wife be she neuer so rich, yet if she be not obedient to her husband, she is nothing at all worthy to be regarded. Plato.

Such wiues as would rather haue foolish husbands, whom they might rule, then to be ruled by sober wise men, are like him that would rather lead a blind man in an vnknowne way, then follow one that can both see and also knoweth the way well. Hermes.

Like as no man can tell where a shooe wringeth but he that weareth it: so no man knowes a womans disposition but he that marrieth her. Socrates.

The Spouse that forsaketh her husband because she is grieued with his maners, is like him, who because a Bee hath stung him doth forsake the Hony. Hermes.

He that fisheth with poyson, catcheth fish, but euill and corrupted: and so they that deuour to get them husbands or wiues by Deceits and Charmes, may lightly get them, but better vngotten. Plato.

Like as they which keepe Elephants, weare no light coloured garments, nor they which keep wilde Buls, weare any Purple, because such colours doe make them fierce: so ought a wife to abstaine from suc things as shee knoweth will offend her husband. Plutarch

They

Aristotle. They which were wont to doe sacrifice vnto Iuno the Goddesse of married women, tooke alwayes the galls out from the beasts which they sacrificed: signifying thereby, that all anger and displeasure ought to bee far from married folkes.

Socrates. The rule for a wife to liue by is her husband, if he be obedient to publike Lawes.

The best way for a man to keepe his wife chast is not to bee iealous, (as many fond Fooles are) but to be chaste himselfe, & faithfull vnto her.

Aristotle. There can be no greater honour for an honest wife then to haue an honest faithfull Husband, which careth for her and for no woman else, thinking her more chaste and faithfull then any other.

The Husband can doe his wife no greater wrong then to seeke the fellowship of another woman.

Mar. Aur. It is but small wit in a man to set by the fantasies of his wife, or to chastise openly, that may be righted betweene them secretly

Socrates. Wiues must bee the more borne with, because they bring forth children.

It were better for a woman to be barren,
Then to bring forth a vile wicked carren.

Mar. Aur. Women be of right tender condition, they will complaine for a small case, and for lesse will rise vp into great pride.

Protegeus In three points women & fooles are commonly of like condition, they are ful of vain affections, curious & peeuish to please, and very wilful in foolishnesse.

Tertullian Woman was the first forsaker of Gods Law, the discloser of the forbidden tree, and the gate of the Deuill.

Aristotle, A woman is a necessary euill.

Women in mischiefe are wiser then men.

Hardy is that woman, that dares giue counsaile to a man, but hee is foole-hardy that taketh it of a woman: he is a foole that taketh it, and he the more foole that asketh it, but he is the most foole that fulfilleth it. Mar. Aur.

Women bee more pittifull then men, more enuious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Deuill. Socrates.

It is better to be in company with a Serpent then with a wicked woman. Socrates.

Women by nature are borne malicious. Mar. Aur.

As it is naturall for a woman to despise the thing that is giuen her vnasked: so is it death to her to be denied of that she doth demand. Mar. Aur.

There is no creature that more desireth honour and worse keepeth it then a woman.

Gay apparelled women stand forth as baits to catch men that passe by: but they take none but such as will be poore, or else such as be ignorant fooles, which know them not.

Women desire to see and to be seene. Chilon.

A faire Whore is a sweet poyson.

He that hanteth much womens company, cannot be strong: nor can hee be rich that delighteth much in wine.

Womens counsaile is weake, and a childes is imperfect.

We note inconstancie in children, and likewise in women: the one for slendernesse of wit, and the other as a naturall sicknesse. Seneca.

In men wee note audacitie, but commonly in women timeroustie. Alex. Sen.

Women with their lightnesse, and children with their small knowledge, occupie themselues in things present: but wise men do thinke on that

that

that is past, they ordaine for that which is present, and with great study do prouide for the time to come.

Pythagor. There are in a womans eyes two kindes of teares, the one of griefe, the other of deceit.

Vse no womans company, except necessitie compell thee.

Pythagor. They that had rather bee conuersant amongst women then amongst wise men, are like Swine that had rather lie rooting in durt and draffe, then in cleere and faire water.

With the fairest women brothell houses are peopled.

Mar.Aur. Beautie in womens faces, and folly in their heads, are two wormes, which fret life and waste goods

Women that will haue ioy of their daughters, ought to take from them all such occasions and libertie, where by they should be euill.

The woman that will keepe her selfe from care and her daughter from peril, let her see the time of her daughter alway well spent in some honest and godly exercise.

When the hands are occupied with any good exercise, then the heart is void from many idle and vaine thoughts.

Mar.Aur. Women are so fraile, that with keepers with great paine they can keepe themselues. And for a small occasion they will loose altogether

Mar.Aur. Women are so extreame in all head-strong extremities that with a little fauour, they will be exalted and grow into great pride, and for a small vnkindnes they retaine great hatred.

Women for a little goodnesse looke for a great hire, but for much euill no chastisement.

Take

Take heed to the meat that a ielous woman giueth thee. Seneca.

A fierce beast and a perilous enemy to the Common-wealth is a wicked woman: for she is of such power to doe great harme, and is not apt to follow any goodnesse. Mar. Aur.

The withdrawing & keeping of women close, is odible to the tongue of ill men, and the woman that doth otherwise putteth her good name in danger.

It were better for a woman neuer to be borne then to be defamed. Socrates.

A wicked woman once defamed, thinketh all others bee so likewise, and desiring they should so be, will indeed say that they are, and procure to haue them euill famed: for to the intent shee may cloke her owne infamy, shee infameth all others that be good.

All things done wickedly is sinne, and may bee amended: but a dishonest woman alwayes is infamed.

A woman of good name feareth no man with an euil tongue.

Women cannot conserue the reputation of their estate and degree, but by keeping their persons in great feare, honestie and good order.

It were great wickednesse in men to say that all women are euill that be euill spoken of.

Those women that keepe themselues in their houses, well occupied in their businesse, temperate in their words, faithfull to their husbands, well ordered in their persons, peaceable with their neighbours, being honest among their owne families, and shamefast among strangers, such (I say) haue attained great renowme in their liues. Mar Aur. Socrates.

and

and left eternal memory of them after their death.

Plutarch. Neither gorgeous apparel, nor excellent beautie, nor plentie of gold or riches, become a woman so well as soberneſſe, ſilence, faithfulneſſe, and chaſtitie.

Women are no leſſe apt to learne all ill maner of things then men are.

Sweet Sauours and Oyles are more meet for women then for men.

Like as a Trumpeter ſoundeth out his meaning by the voyce of the Trumpet, ſo ſhould a woman let her Husbandman ſpeake for her.

Hermes. Silence in a woman is a precious vertue.

The ſumme of all.

He that gladly ſeeketh the company of a wife
Ought onely to winne her by vertuous diſpoſition,
To imbrace her for her vertue, and to lead a quiet life
Refuſing much riches with whoriſh conditions.
Women be commonly of moſt tender affection,
And better it is with a Serpent to be in company
Then with a wicked woman for to marry.

Of the Tongue, Detraction, Speech and Silence. Cap. II.

The tongue is a ſlipperie and nimble inſtrument, whereby commonly the treaſures of the heart are in ſuch wiſe vnlocked, laid forth, and ſpread abroad that not onely thereby friendſhip is greatly ingendred, earthly Treaſures increaſed, the life quietly ſtabliſhed, perpetual praiſe and euerlaſting felicitie obtained, but contrariwiſe friendſhip is decayed, worldly riches are

dimi-

diminished, the life most miserably wasted, infamy and immortall paine is thereby purchased.

The tongue if it bee well vsed, is the most precious member of a man, but otherwise the most detestable pernicious euill, and full of pestiferous poyson.

It is a most plaine and sure argument, that the heart within is very filthy, and foulely defiled and corrupted, whensoeuer the tongue is wickedly bent, and vttereth vncleane, filthy, and wicked speeches.

Detract not, neither speake euill of thy neighbour behinde his backe. Boetius.

Detraction is to speake euill of him that heareth not: or, it is a lying, malicious, hypocriticall, craftie, pernicious, and hurtfull speech.

Detraction being a venomous euill, or ranke poyson of the Deuill, is poured by him into the hearts onely of wicked and malicious men, who naturally in their proud, ouer-lofty, and stout courage, wickedly ouer-whelmed with selfe wil and folly, spare not at any time (in the contempt of all vertue, true religion and honesty, and for the satisfying of their despightfull and cursed humors) to blow out with euill sauoured and stincking breaths, the very shamefull and hurtfull blasts of slanderous and euill reports: whereby euen the very godly are of their good name and fame impaired, their estimation discredited, their friends abated, their welfare much hindered, and their loues here so shaken in this life, that as men drowned in dolor and heauinesse, voide of worldly ioy, they are driuen with bitter teares to cry daily vnto God for helpe, and to be deliuered of such their cursed detractors.

Such a mischieuous euill commonly is this sin of detraction in the heart of the proud and wilfull foolish man, that there is neither long familiarity accustomed fellowship, nor causes of approued friendship, neither affinitie, kindred or consanguinitie, neither yet any state or degree that can once bridle him or stay him from doing much mischiefe if hee can, with his most poysoned and venemous tongue,

Like as Rats and Mise eate and gnaw vpon other mens meate: so the Detractor eateth and gnaweth vpon the life and flesh of others.

Backbiting, lying and slandering are sworne companions together.

Backbiting hath his peculiar euill, that is, it hurteth a man absent, and so couertly and craftily that the partie is not aware of it, but is sodainly vndone (O poore wretch) before hee doth either know by whom, how, when, or wherefore hee is vndone.

The first euill of backbiting is, that it either hurteth Charitie, or else when it hath otherwise impaired, it giueth vnto it a great wound, and so extinguisheth it commonly altogether.

Backbiting hurteth charitie, when it disseuereth friends asunder, and bringeth them into dissention and hatred, and it is thereby the sorer wounded when it decayeth it: and (if he can) doth also vtterly extinguish it, when it increaseth the fire betwixt them that be already in dissention, inflaming it more and more.

He that is giuen to the vice of backbiting and slandering is worthily subiect vnto the common hatred of all men, and to bee eschewed of all men as a most pestilent plague. And at his entrance

into

into any other place among company euery mans mouth to bee either stopped against him, or otherwise opened to hisse him out of the doores.

Whilest the backbiter liueth, all the world curseth him: if hee be in danger or doe perish, there is no man sorry for him, and the remembrance of him after he is dead, raigneth in cursing and banning of him.

He is to be counted vertuous and wise that alwayes disposeth his tongue to speake of God and godlinesse. Plato.

Speake euer of God, and God will alwayes put good words into thy mouth: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures. Socrates.

As our talke of God ought to be most reuerent and holy, with most sweet & faire words: so must also all our deeds before him bee most holy, sweet perfect and good.

Let not thy tongue run before thy wit.

Let thy minde rule thy tongue.

Vse thine eares more than thy tongue.

Moderate thy lusts, thy tongue, and thy belly.

Hee is wise and discreet that can refraine his tongue. Pithagor.

The tongue is the bewrayer of the heart. Socrates.

There is not a worse thing, than the deceitfull and lying tongue.

An euill tongue is sharper than a sword.

Death deliuereth a man from all enemies saue the tongue.

The tongue of a foole is the key of his counsaile, which in a wise man wisedome hath in keeping. Socrates.

The tongue of a wise man is in his heart, but the heart of a foole is in his tongue.

Socrates. The ordering the tongue is a tryall most true
To know if a man his lust can subdue:
For hee that cannot rule his tongue as him list,
Hath much lesse power other lusts to resist.

If by wicked tongues thou art stirred to unrest and griefe, and feelest in thy selfe through thine owne innocencie to bee by them abused: let this be unto thee against them a neere and speciall remedie, that is, arme thy selfe with patience, with meeknesse and silence, lest through multiplying of words with thine enemie, thou be found amongst wise men to be as euill as he.

Mar. Aur. It is a thing certaine, when one is merrie, he saith more with his tongue, than hee thinketh with his heart: and contrariwise, when one is heavy, the eyes weepe not so much, nor the tongue cannot declare that, which is locked within the heart.

Aristotle. Keepe measure in thy communication, for if thou bee too briefe, thou shalt not bee well understood: and if thou bee too tedious, thou shalt not bee well borne in minde. Either talke of vertue thy selfe, or give eare to them that talke thereof.

Thales. It is better to heare than to speake.

Wee ought to heare double as much as wee speake, and therefore nature hath given us two eares, and but one tongue.

Socrates. A man hath power over his words till they bee spoken, but after they be uttered they have power over him.

A man ought to consider before what hee will speake, and to utter nothing that may afterwards repent him.

The

Hee that speaketh little, heareneth & learneth at the speech of others, but when hee speaketh, others learne of him. Pithagor.

To talke of God is the best communication, and to thinke of him is the best silence.

Talke no euill of God, but search diligently to know what he is. Socrates.

The filth of worldly wisdome is knowne by much speech.

Words without good effect, are like a great water that drowneth much people, and doth it selfe no profit. Plato.

Abstaine from words of ribaldry: for a tongue ouer-liberall nourisheth folly.

They that rob, speake euill of, or slander the dead, are like furious dogs, which bite and barke at stones.

Hee that babieth much, declareth himselfe to haue small knowledge.

Cast whisperers and Tale-bearers out of thy company.

Let no man say, I would and I cannot withdraw me from vice: it is better said, I may but I will not: for I will not follow vertue. Mar. Aur.

Men ought not to vse any talke or communication but such as should bee fruitfull to edifie, as well the hearer as the speaker. Diogenes.

So speake that thy words bee not reproued.

An idle word shall not escape vnpunished.

When the vngodly and malicious persons are suffered to speake what they list, without reproofe and punishment, there is nothing more pernicious in the world to make debate, and to breake the Bond of that most incomparable Vertue of Amitie.

Phil. Rex. Lyeth in our selues to be well or euill spoken of.

Thesilius. Rude words that are profitable and true, are better than sweet wordes being full of deceit and flatterie.

Diogenes. The habit of the minde is best perceiued by a mans talking.

Hierome. Deuout conuersation without communication as much as by example it profiteth, by silence it hurteth: for with barking of Dogs, and with the staues of the heards, the raging Wolues be hindered of their purposes.

Socrates. Silence and speech are both good, vsed in due time, but otherwise are both naught.

Pithagor. Frame thy speech according to thy garments, or fashion thy garments like vnto thy speech.

Giue no man cause to speake euill of thee.

Hermes. Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eares to heare that which is euill.

Socrates. When thou talkest with a stranger bee not too full of communication, till thou know whether he be better learned than thou, & if thou be the better, speake thou the bolder, else bee quiet and learne of him.

Plato. Hastinesse of speech causeth men to erre.

Philoras. It is much more easie for an innocent to finde many words in his speaking, than for a man in his miserie to keepe a temperance in his tale.

The holines & cleannes of the mouth, standeth in the vtterance of rightnesse and truth: and the prophanation & defiling thereof, is by lyings and vntruths: for as no cleane stuffe can proceed out of filthy lippes, so the noysome blasts of such euill seasoned breath annoyeth greatly the honest eares of

of the godly: and who will looke for sweet wine out of the same vessell from whence Vinegar is daily drawne out?

The faire water is defiled that passeth through miry springs.

Whatsoever thou wilt speake, before thou vtter it, shew it secretly to thy selfe.

Beware of Lyers and Tale-bearers.

The lying tales of light folkes are commonly the grounds of bad rumours.

Speake not to him that will not heare, for so thou shalt but vexe him.

Thinke not such things honest to bee spoken, that are filthy to be done.

A man is by nothing better knowne, than by his communication.

If thou speakest what thou wilt, thou shalt heare that thou wouldest not. Diogenes.

Faire speech in presence,
With good report in absence,
And manners in fellowship
Obtayneth great Friendship.

Hee that speaketh truth cannot bee ashamed of that he speaketh. Aristotle.

Faire & smooth communication onely framed to please the hearer, is properly to be called a trap or snare of hony.

Tell not abroad what thou intendest to doe, for if thou speed not thou shalt be mocked. Pittacus.

Be secret in counsell, and take heed what thou speakest before thine enemies. Isocrates

Hee that is beautifull and speaketh vnseemely things, draweth a sword of Lead out of an Ivory scabberd. Aristippus.

Let not the authority of the speaker perswade

thee, nor regard thou his person that speaketh, but marke well what is spoken.

Heare that which vnto thee belongeth.

Heare much speake little, bee faire spoken, answere aptly: thinke first, then speake, and last of all fulfill

By silence the discretion of anyman is known: and a Foole keeping silence seemeth wise. Pithagor.

Silence in a Woman is a great and godly vertue.

As empty vessels make the lowdest sound, so they that haue least wit are greatest Iablers. Plato.

They that are ready to take a tale out of another mans mouth, are like vnto them who seeing one proffered to bee kissed, would hold forth their lips to take it from him. Plutarch.

As the vessell cannot bee full, which alwayes sheddeth out, and taketh nothing in: so that man cannot be wise that euermore talketh, and neuer harkeneth. Seneca.

Like as cleere glasse can hide nothing, so there bee many that can keepe secret and dissemble nothing. Aristotle.

The rewards of faithfull silence are without danger. Aug. Cæs.

The summe of all.

Both speech and silence are excellent vertues,
Vsed in time and place conuenient,
Of which the best and eastest to abuse
Is speech, for which men oftentimes repent:
So doe they not whereere they be silent:
Yet be not dumbe, nor giue thy tongue to lease,
But speake thou well, or heare and hold thy peace.

Of Fortune. Chap. III.

This tearme of Fortune or Chance, vsed of men, proceeded first of ignorance & want of true knowledge, not considering what God is, & by whose onely fore-sight and Prouidence, all things in this world are seene of him before they come to passe.

Fortune is such a Mistresse, that shee ruleth Realmes, ouer-commeth Armies, beateth downe Kings, exalteth Tyrants, to the dead she giueth life, to some renowme, and to some shame.

Fortune giueth these euils, and wee see it not: with her hand shee toucheth vs, and wee feele it not: shee treadeth vs vnder feet, and we know it not: she speaketh in our eares, & we heare it not: she cryeth aloud vnto vs, and we vnderstand her not: and this is because we wil not know her. And finally, when wee thinke wee are most sure then are we most in perill. Mar. Aur.

If the Fortune of this world make thee reioyce ouer thine enemies, it may make them reioyce ouer thee. Plato.

Be not proud in prosperitie, nor despayre in aduersitie. Plato.

In prosperitie beware, and in aduersitie hope for better Fortune.

The nature of Fortune is to be alwaies mutable and inconstant: neither is shee a giuer of any thing to any man for any continuance, but onely a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with abundance of all things, them (many times) God least fauoureth.

Euill

Euill men by their bodily ſtrength reſiſt their miſfortunes: but good men by vertue of the ſoule abide them patiently.

Mar. Aur. As in all proſperity alway there falleth ſome ſinifter fortune either ſoone or late: ſo therewith Fortune doth arme and apparell vs, where ſhee ſeeth wee ſhall fall to our great hurt. Fortune comming with ſome preſent delight or pleaſure, is a token that by flattering vs ſhee hath made ready her ſnares to catch vs. It is an infallible rule of enuious Fortune, that this preſent felicitie is giuen with a pricke of a ſodaine fall of miſchance.

Such as Fortune lifteth vp with great Riches, ſheefull cruelly giueth them profound bytings.

Fortune is alwayes ſlippery. and cannot bee holden of any againſt her will.

Anaxag. Through idleneſſe, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdomes are vtterly loſt and deſtroyed.

Mar. Aur. What number hath beene ſeene, that the chances of Fortune could not abate, and yet within a ſhort while after vnawares, with great ignominious ſhame haue ouerthrowne them.

Fortune with her tyranny chaſtneth them that ſerue her, ſhe beguileth euery perſon, and no perſon beguileth her: ſhe promiſeth much, and fulfilleth nothing: her ſong is weeping, and her weeping is ſong to them that be dead among wormes and to them that liue in proſperitie. At them that be preſent ſhe ſpurneth with her feet, and threatneth them that bee abſent. All wiſe men ſhrinke from her, but a Foole ſheweth her his face.

ocrates. To haue been fortunate is the moſt miſfortune.

There

There cannot bee a more intollerable thing, than a fortunate Foole.

The aduentures of men are so diuers, and fickle Fortune giueth so many ouerthwart turnes, that after that she hath a great space giuen great pleasures, incontinent wee are cited to the subtile trailes of Repentance. Mar. Aur.

The greatest hap of all, and the greatest desire of men is to liue long: for diuers chances that fall in short time, may bee suffered and remedied by long space. Mar. Aur.

Right fortunate is that man that looseth his life, and leaueth behind him perpetuall memory.

Infortunate and vnhappy are they that bee in prosperity, for surely they that be set in high estate cannot flie from the perill of Scilla, without falling into Charibdis.

Fortune is to great men deceitfull, to good men vnstable, and all that is high is vnsure. Tullius.

Mocke not another man for his misfortune, but take heed by him how to auoyd the like misery.

Our liues are so doubtful, and fortune so wayward, that she doth not alwaies threat in striking, nor striketh in threatning: for oft times false Fortune shaketh her weapon and striketh not: and another time striketh without shaking

As Fortune beckeneth, so fauour inclineth.

Fortune aduanceth and lifteth vp, but all men by nature are equall in dignitie.

By nature all men be equall in dignity,
By Fortune more one than another aduanced:
This who so considers in his Supreamacy,
Ought looke to himselfe, and well be aduised.
By Fortunes good fortune who commeth in fauour,
By Fortunes misfortune may catch a displeasure.

The

Hermes. The wicked sometime seeme fortunate.

Aristotle. No man is happy indeed whiles he liueth.

Thales. If any man be happy it is hee that hath bodily health, riches, a learned and not a vaine minde.

This is a thing most happy, that Fortune in her cruelty, hath no weapon so sharpe and cruell, as can once pierce or wound the soule.

Wisdome and discretion are most to bee vsed in time of misfortune.

Keepe close thy misfortune, lest thine enemies reioyce at it.

Tullius. There is also moderation in the toleration of Fortune of euery sort, which of Tully is called equability, that is, there seemeth alwaies one visage and countenance, not changed either in prosperitie or aduersitie. Moreouer a man should not bow for any fortune or trouble of minde.

Nothing vnto a man is miserable, except he so thinke it: for all Fortune is good to him that constantly with patience suffereth it.

Seneca As a cunning workman can fashion the Image of any matter: so a wise man should take in good worth all kinds of Fortune.

The summe of all.

Fortune is a variable and strange Mistresse,
And vncertaine to trust to in all her doings:
For Fortunes crooked cuils her name doth expresse,
Which daily are felt with her hasty short turnings (ting,
She quencheth & destroyeth with her sharp profound bi
And for this intent chiefly misfortune should be suffered
Because true friends are best thereby declared.

Of Riches, and rich Men. Cap. IIII.

RIches are in the number of things that may be either good or euill, which is in the arbitriment of the giuer. Xenoph.

To delight in riches is a dangerous vice. Socrates.

Hee is rich that contenteth himselfe with his pouertie.

The richest thing to a man is his Soule and reason, by which he keepeth iustice and eschewerh sinne. Hermes.

He is most rich that hath most wisdome,

There is no greater riches than the agreement of good mens mindes.

He that is contented and satisfied with himselfe is borne with great riches, Polion.

Abstinence from couetousnesse is great riches.

Riches for the most part are hurtfull to them that possesse them. Plutarch.

Those that be rich are not only vexed with desire to encrease greatly their wealth, but also are sore troubled with feare lest they should lose that which they haue already attained vnto. Cicero.

He hath most that couetethleast.

Not to desire riches is the greatest riches.

None are in more suretie than they that lacke most riches.

If thou seeke to be rich, thou shalt finde therewith sorrow, carefull trauell, misery, vexation of minde and much mischiefe. But if thou seeke to be godly, thou shalt finde comfort, wealth, prosperitie, peace of conscience and all felicitie.

As sicknesse and health can neuer agree,
So gold without rest is but miserie.

Vertues

Aristotle. Vertue is greater riches than either siluer or gold.

Pithagor. Hee is not rich that enioyeth not his owne goods.

Suffisance is better in riches than abundance.

Plato. Labour for the riches that after death profiteth the soule.

Hermes. A couetous man cannot be rich.

Care not what riches thou loosest for the winning of true friends.

Purchase thy riches truely, and spend them liberally.

Aristotle. Seeke not the riches of this world, and shame in the other: seeing that this world is no more but onely a batting place to goe to the other world.

Mar. Aur. It is a great wonder to heare and see, how fathers climbe to haue riches, and their children descend to haue victiousnesse, to see fathers honour their children, & children to infame their fathers: to see fathers giue rest vnto their children, and little children to giue trouble to their old fathers: yea, sometime the fathers dye for sorrow, that their children dye so soone, and the children weepe because the fathers liue so long. Also the honour and riches that the fathers haue procured with great thoughts, the children lose with little care. And this is certaine, that the fathers may gather riches, with strength and craft, to sustaine their children, but God will not haue durable that is begun with euill intention, and is founded on the preiudice of others, though possessed by an heyre, and though the heauie destinies of the fathers permit that their riches be left to their children, to serue them in all their vices for their

pastime,

paſſime, at the laſt, according to their merits. God will that their Heyre and Heritage ſhall both periſh. Finally, all that with great thought hath beene gathered for their children, whom they loue well, and with whom they much content themſelues, ſometime another heire of whom they thinke leaſt entoyeth it.

God doth permit that the couetous fathers in gathering with great trauell, ſhould dye with the ſame, to leaue their riches to their vicious children to ſpend badly. Mar. Aur.

Great abundance and plentie of riches cannot of any man bee both gathered and kept without ſinne. Hierſme.

Riches and the ſubſtance of the world robbeth and ſpoyleth a man of much better riches, that is to ſay, the loue of vertue, and of all godly exercise.

Gold is a corruptible matter or ſubſtance, and ſhall therefore once bee conſumed: but that treaſure for the which mans ſoule ought to labour, ſhall neuer be waſted, neither in qualitie, nor in quantitie impaired or diminiſhed, that is, ſhall alway be like good, and like much. Wherfore whatſoeuer paine bee taken about the getting of ſuch treaſure, it ought not to bee imputed grieuous: weighing well the vertue of the gaine, and the moſt happy reward in the end. Plato.

Great poſſeſſions or ſubſtance maketh vertue ſuſpected, becauſe they bee miniſters of pleaſant affections, and alſo nurſes of wanton appetites. Alex. Seu.

Thoſe riches are to be deſpiſed which with liberalitie are waſted and with ſparing doe rot. Pithagor.

Bee not carefull for worldly riches, for God hath prouided for each man ſufficient. Socrates.

Prepare

Prepare thee such riches, as when the ship is broken, may swim and escape with their master.

Plato. Trauell not to get that which will lightly perish.

Esteeme him as much that teacheth thee one word of wisdome, as if he gaue thee gold and precious stones.

Such things as thou hast, vse as thine owne, and keepe them not as though they were another bodies.

Boast not thy selfe of that which is another mans.

Homer. When prosperitie promiseth securitie and rest in the goods of this world, it is an hard thing and a rare to thinke God onely to bee the giuer thereof, and can sodainely take the things away that haue beene gathered with great paines and trauels.

Learning is great riches to the poore, and it garnisheth the rich.

Where riches are honoured, good men are despised.

Immortall honour is better than transitorie riches.

Plato. Hee that keepeth a man from shame, is better than the riches gotten thereby.

Desire of riches waxeth infinite.

Hermes It is a miserable thing, a rich man to be decayed and faine into pouertie.

He is not happie that hath riches, but he that rightly vseth them.

The riches of this world abused, ingendreth pride and forgetfulnesse of God.

There be three causes noted, that chiefly moue mens mindes to desire these worldly goods: one is the

the loue of wealth, eaſe, mirth, & pleaſure: the ſecond is, the loue of worſhip, honour and glory: the third is, the doubtfulneſſe and miſtruſt of wicked and faithleſſe men, that are careful of liuing here in this life.

They bee worſe that bee lately made rich, then they which haue beene rich a great while.

It is a fooliſh madneſſe to thinke that rich men be happie.

Hee hath riches ſufficient that needeth neither to flatter nor borrow.

The more that a man hath of abundance, Pithagor.
So much the leſſe he hath of aſſurance.

Sufficiſance is the caſtle which keepeth wiſe men from euill workes.

He is neither rich, happie, nor wiſe, Solon.
That is a bondman to his owne auarice.

Great buſineſſe the hart hath to ſearch for the goods of this world, and great trauaile to come to them: but the greateſt dolor without compariſon is at the houre of death to depart & leaue them. Mar. Aur.

Rich men through exceſſe and delicious pleaſures, are more fooliſh & corrupt then any others. Ariſtotle.

Rich men had need of many leſſons to doe well.

Rich men (their affection reſpected) had neede of many precepts and counſailes, both touching their keeping of hoſpitalitie, and to the exerciſing alſo of their bodies with labour, leſt they ſhould moſt corruptly fall with conſent into the filthy motions of the body, and other inconueniences, whereof the poore need no ſuch admonitions. Diogenes.

Treaſure by falſehood ſeeming to augment, Hermes.
Are euill gotten but worſe ſpent.
Wherefore to be rich, who ſo doth intend,
Ought truely to winne, and duely to ſpend.

Anaxag. When should liue exceeding quietly, if these two words (mine and thine) were taken away.

Pythag. Couet not to waxe rich through deceit.

The time and riches are best bestowed, that are employed about the seruice of God.

Tullius In thy prosperitie, and when things flow towards thee, (euen at thy will and pleasure,) thou must the more earnestly flie pride, disdainefulnesse, arrogancy, immoderation of backe or belly, incontinence and loosenesse of life.

Spend not too outragiously, nor be too niggardish: so shalt thou neither be nerdy, nor in bondage to thy riches.

Upon a couetous man riches are lost, and are very pouerty to him: for he is neither the warmer, the better fed nor the richer for them.

Diogenes. Rich men without learning are called sheepe with golden fleeces.

Charge not thy selfe with taking of vaine goods sith thou hast so small assurance of thy life.

Plutarch. The miserable rich person, the more that hee encreaseth in riches, the more hee diminisheth in friends, and groweth in enemies to his damage.

Friendship is better then riches.

As the townes wherein men labour, waxe alwayes richer & richer, & such as are bent to idlenesse, and pleasure decay daily, and come to vtter desolation: so the goods that bee gotten by trauaile, study, and diligence, and so kept, shall continue and increase, but that which is euill gotten, or sodainely wonne, shall euen as sodainely vanish away againe.

Socrates. Like as an arrow that lighteth vpon a stone glanceth away because the stone wanting softnesse yeeldeth not to receiue it: so the riches that

Fortune

Fortune giueth, not guided with diligence and circumspection, vanisheth away without profit. Aristotle.

The hauing of riches is not so commodious,
As the departing from them is grieuous.

A mans riches are no where so well laide vp and safely kept, as in the hands of his friends. Seneca.

Small expences often vsed, consume great substance. Aristotle.

Vice which giueth riches or glory to a wicked man, giueth wine to him that hath a feuer. Plato.

As a golden bridle, although it garnish an horse yet maketh him neuer the better: so although riches garnish a man, yet can they not make him good. Boetius.

Death despiseth all riches and glory, and roleth both the rich and poore folke together.

Such as trust in their owne strength or riches abuse and blaspheme the name of God, which hath not beene vnpunished, nor neuer shall be, in this world, nor in the world to come.

The summe of all.

Sith the perfect riches is sufficiance.
He is more rich that is content with pouertie,
Then he that hath of treasures abundance,
Which no man may possesse well with suretie.
Rich is he that can himselfe satisfie
With fewest things which be both safe and sure,
There Fortunes gifts are double to endure.

Of Blessednesse, and Miserie Chap. III.

Cicero. That man cannot be truely blessed, in whom vertue hath no place.

Those men bee truely blessed, whom no feare troubleth, no pensiuenesse consumeth, no carnall concupiscence tormenteth, and those also that are not soone kirred to foolishnesse and gladnesse.

All things truely belonging to blessednesse doe chiefely consist in the noble vertue of wisdome.

A man that is wise although hee fall into extreame necessitie and pouertie, yet is he very riche and greatly blessed.

That man which hath strength, beauty comely personage, nimblenesse of body, and thereunto likewise being added riches, honour, rule, & great glory of this world: yet if hee with all these be an vnwise, intemperate, and fearefull man, and of no capacitie, hee is not truely blessed but most miserable.

That man is worthily counted blessed, to whom nothing can seeme so intolerable, as to discourage him: nor nothing so pleasant as proudely to puffe him vp, and make him glorious.

A blessed life consisteth in the knowledge of things, which wee doe attaine vnto by searching out the natures of them, & being once obtained, wee doe contemne all worldy things, and liue in securitie, which is the quietnesse of the mind, or to bee void of vngodly care.

Plato. Finally, that man is truely blessed, to whom it shal chance, that once comming to old age, he then doe attaine vnto true wisedome, and fasten himselfe in true opinions.

Of Beginning and Ending. Chap. V.

GOd lacketh beginning and ending.

The most gracious and mighty beginner is GOD, which in the beginning created the World. Thales. Hermes.

Good counsell is the beginning and end of good workes. Zeno.

Beginne nothing before thou first call for the helpe of God: for God (whose power is in all things) giueth most prosperous furtherance and finishing of such good acts, as wee doe begin in his Name.

Take good aduisement before thou begin any thing, but when thou hast begunne it, dispatch it quickly. Aristotle.

Begin nothing before thou knowest how to finish it.

Take good heed at the beginning to what thou grantest, for after one inconuenience another followeth.

Before any fact be by man committed, the end is first in cogitation, and last of all the fact.

Of small faults not hindred at the beginning, oftentimes spring mighty mischiefes.

Not the beginning of things but the last end, must declare whether the same be well attempted or not. Photion.

Many things at the beginning are counted good, which at the end are knowne to be euill. Pithagor.

The end of all small things in the World no man doth or may know.

To haue made good beginning, is no small portion of the worke done. In Socrates.

In all workes the beginning is the chiefest, and the end hardest to attaine.

Plutarch. Like as a spot ought to bee wiped out at first, lest with long tarrying it staine through, and bee worse to bee gotten out: so should dissention bee remedied at the first, that it grow not vnto hatred.

Aristotle Like as the stroke which a man seeth, may bee the better receiued and defended: so the mischiefe which is knowen of before, can do the lesse harme.

Horace. Stop the beginning, so shalt thou be sure,
All doubtfull diseases to swage and to cure:
But if thou be carelesse and suffer them brast,
Too late commeth pleasure, when all cure is past.

Mar. Aur. Like as after the night commeth the dewie morning, & after that commeth the bright Sun, and after the Sunne commeth a darke cloud, and after raine commeth faire weather, and after that commeth lightning and thunder, and then againe commeth faire weather: euen so after infancy commeth child-hood, and after child-hood commeth old age, and after old age commeth death, and last of all after death, commeth a fearefull hope of a sure life.

Euery man hath a beginning, a middle and an end

Plato: Good respect and consideration to the end of things preserueth both body and soule.

Pacuvius. When the godly shall haue their full entrance and beginning to euerlasting glory: and make their happie change from mortalitie, to immortalitie: & leaue the corruptible drosse of this life, for treasures incorruptible: for gold glory, for siluer solace without end: for vaine apparell, robes royal, for earthly houses, eternal Palaces:

mirth

mirth without measure, pleasure without paine, and felicitie endlesse: then also shal the end of the wicked be most lamentable: then shall hastily come vpon them their iust reward of vengeance: then shall they with the end of this worlds vaine felicitie enter into eternal damnation and misery, then shall they cry, woe, woe, with endlesse horrour, for their carelesse life, and worldly security.

The summe of all.

God that is most glorious, was the Almighty beginer
Of all that in Heauen or earth haue their being:
Which was without beginning, he is the onely helper,
And furtherer of good workes to come to good ending.
Without counsell and aduisement begin not any thing:
But consider well the end and weigh discreetly,
What happily preserueth both soule and body.

THE

THE ELEVENTH BOOKE.

Cap. 1.

Of the Precepts of the Wise.

I Haue in this Booke (which I diuided into two parts) put together the Precepts and Prouerbs of morall Philosophy, and those both of the pithiest and briefest that I thought meet. Because I would haue them better weighed and remembred, but specially put in practise: for the following of one good saying, is better then the learning of a thousand.

Solon. WOrship God.
Reuerence thy Father and Mother.
Helpe thy friend.
Hate no Man. Maintaine Truth.
Sweare not. Obey the Lawes.
Thinke that which is good.
Moderate thine anger. Prayse Vertue.
Thales. Persecute the euill with extreame hatred.
Honour thy King. Try thy friends.
Be the selfe same that thou pretendest.
Abstaine from Vice. Loue Peace.
Desire honour and glory for Vertue.
Take heed to thy selfe, and be circumspect.

De-

Deserue prayse of euery body.
Call whisperers and tale-bearers out of thy com
pany.
Take in good worth whatsoeuer chanceth.
Be not high minded. Judge iustly.
Be carefull for thy houshold.
Reade ouer good Bookes. Cleo:
Doe good to good people.
Refraine from foule Language.
Bring vp in Learning thy Children that thou
louest best.
Be not suspitious nor iealous.
Vanquish thy Parents with sufferance.
Remember them which haue done thee good, and
forget not their benefits.
Despise not thine vnderlings.
Desire not other mens goods.
Runne not headlong into doubtfull matters.
Keepe friends goods as safe as thou wouldest
thine owne.
Doe not hatte another, which thou thy selfe ha-
test.
Threaten no body, for that is womanlike.
Bee readier to goe to thy friend in time of his Chilon.
misery, then of his prosperitie.
Beare no malice.
Vse Temperance. Fly filthy things.
Get thy goods iustly. Loose no time.
Vse Wisdome. Please the most.
Be well mannered. Suspect nothing.
Hatest ander. Be not importunate.
Let not thy tongue runne before thy wit.
Proue not that which thou mayst not atchieue.
Loue as if thou wouldest hate, and hate as thou
wouldest loue shortly after.

Please

Please euery body. Hate violence.
Be alwaies one to thy friend as well in aduersi-
Periander tie, as in prosperitie.
Performe whatsoeuer thou promisest.
Keepe close thy misfortune, lest thine enemy re-
ioyce at it.
Stricke to the truth. Abstaine from vice.
Doe that which is rightfull and iust.
Giue place to thy betters and to thine Elders.
Abstaine from swearing. Follow Vertue.
Moderate thy lusts and affections.
Prayse honest things. Hate debate.
Be mercifull to the penitent.
Instruct thy Children. Requite benefits.
Enhaunt wise mens company.
Esteeme greatly good men. Fly rebuke.
Heare that which vnto thee belongeth.
Be enuious to no man. Answere aptly.
Doe nothing that may repent thee.
Honour them that haue deserued honour.
Be faire spoken. Feare the Officers.
Maintaine concord. Flatter not.
When thou dost amisse, take better counsaile.
Trust not to the time. Hope well.
Be seruiceable to euery body.
Take good heede to thy selfe.
Reuerence thine Elders with obedience.
Fight and die for thy Country.
Mourne not for euery thing, for that will shorten
thy life.
Get a witty woman to thy wife, and shee shall
bring thee forth wise children.
Liue and hope, as if thou shouldest dye immedi-
ately.
Spare as though thou wert immortall.

Hate

Hate Pride and vaine glory.
Swell not in wealth. Speake by secrets.
Tarry alwayes for a conuenient time.
Giue liberally for thy profit.
Doe no man wrong. Auoid griefe.
Mocke not the dead. Vse thy friends.
Giue blamelesse counsaile, and comfort thy friends. Bias.
Behold thy selfe in a Looking glasse, and if thou appeare beautifull, doe such things as become thy beautie: but if thou seeme foule, then performe with good manners the beautie that thy face lacketh.
Talke no euill of God, but search diligently to know what he is.
Heare much, but speake little.
First vnderstand, then speake.
Prayse not the vnworthy because of his riches.
Get by perswallen, and not by violence.
Get thee sobernesse in thy youth, & wisedome in thine age. Plutarch.
Tell not abroad what thou intendest to doe: for if thou speed not, thou shalt be mocked.
Pay thy debts. Reuile not thy friend.
Rule thy wife. Be not slothfull.
If thy fellow hurt thee in small things, suffer it, and be as bold with him.
Take not thine enemy for thy friend, nor thy friend for thine enemy.
Be not iudge betweene thy friends
Striue not with thy Father & Mother, though thou sayst the truth.
Reioyce not at any mans misfortune.
Let thy minde rule thy tongue. Hermes.
Be obedient to the Law. Heare gladly.

At-

Attempt nothing aboue thy strength.

Be not hastie to speake, nor slow to heare.

Wish not the things, which thou mayst not obtaine.

Aboue and before all things worship God.

Reuerence thine Elders.

Refraine thy lusts. Breake by hatred.

Be obedient vnto thy King, and worship those that be in authority vnder him.

Loue God and Truth, and so shalt thou saue thy soule.

Enuy not though an euill man prosper, for surely his end shall not be good.

Be satisfied with little, and it will increase and multiply.

Trust not to the time, for it deceiueth sodainely them that trust therein.

Vpbraid no man with misery.

Marrie thy match.

Take good aduisement or thou begin any thing, but when thou hast begun dispatch it quickly.

Plutarch.

Before thou goe from home, deuise with thy selfe what thou wilt doe abroad: and when thou art come home againe, remember what thou hast done abroad.

Neither flatter nor hide thy wisdome before Strangers.

Philoras.

Be not proud in prosperity, neither despaire in aduersity.

In prosperity beware, and in aduersity hope for better fortune.

Learne by other mens vices, how filthy thine owne are.

Doe not that thy selfe, which thou dispraysest in another.

Couet

Couet not to waxe rich through deceit. Aristotle
Looke what thanks thou rendrest to thy Parents, & looke for the like againe of thy children.
Rule not except thou hast first learned to obay.
Yeeld vnto reason. Flye euill company.
Slander not them that be dead,
Prepare thee such riches, as when the ship is broken, may swim and escape with their master. Plato
Learne such things while thou art a childe, as may profit thee when thou art a man.
Endeauour thy selfe to doe so wel, that others may enuie thee therefore.
Spend not too outragiously, nor be too nigardly: so shalt thou neither be needy, nor in bondage to thy riches.
Be patient in tribulation, & giue no man cause to speake euill of thee. Hermes
Looke well to the safegard of thine owne body
Know thy self, so shal no flatterer beguile thee. Seneca
Be vertuous and liberall, so shalt thou either stop the slanderers mouth, or ease the eares of them that heare them.
Meddle not with that wherewith thou hast nought to doe. Xeno
If thou hast well done, thanke God: if otherwise, repent and aske him forgiuenesse.
Desire God at the beginning of thy workes that thou maist by his helpe bring them to a good conclusion.
Striue not in the way of hatred.
Doe not that thou wouldest, but what thou shouldest. Aristotle
Praise not a man except he be praise worthy.
If thou wilt correct any man, doe it rather with gentlenesse, then with violent extremities.

Vse

Socrates. Vse measure in all things.

When thou talkest with a stranger, bee not too full of communication, till thou knowest whether he be better learned then thou, and if thou be not, speake thou the boldlier, else be quiet and learne of him.

Socrates. Giue thy wife no power ouer thee, for if thou suffer her to day to tread vpon thy foote, she will to morrow tread vpon thy head.

Fixe thy will to doe iustly, and see thou sweare not.

Haunt not too much thy friends house, for that engendreth no great loue: nor be too long from thence, for that engendreth hate, but vse a meane

Aristotle. in all things.

Trouble not thy selfe with worldly carefulnesse, but resemble the Birds of the ayre, which in the morning seeke their foode but only for that day.

Doubt them whom thou knowest, and trust not them whom thou knowest not.

Wander not by night, nor by darke.

Labour not to enforme him, that is without reason, for so shalt thou make him thine enemie.

Vse not womens companie, except necessitie compell thee.

Esteeme him as much that teacheth thee one word of wisedome, as if he gaue thee gold.

Sweare not for any manner of aduantage.

Affirme nothing before thou knowest how to

Seneca. finish it.

Plato. Be not hasty, angry, nor wrathfull, for they bee the conditions of a foole.

Refraine from vice, for vertue is a precious garment.

Measure

Measure thy paths, and goe the right way, so shalt thou goe safely.

Refraine from couetousnesse, and thine estate shall prosper.

Vse Iustice, and thou shalt bee both beloued and feared.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemy.

Take heed to the meate that a iealous woman giueth thee. Hermes.

Let neither thy beauty, thy youth, nor thy health deceiue thee.

Breake not the lawes that are made for the wealth of thy country.

Apply thy mind to vertue, and thou shalt be saued.

Praise nothing that is not commendable: nor dispraise any thing that is praise worthy.

Trauaile not much for that which willightly perish. Plato.

Ensue the vertue of thy good auncestours,

Array thy selfe with iustice, and cloth thee with chastitie: so shalt thou be happy, and thy works prosper. Seneca.

Enforce thy selfe to get wisedome and science, by which thou maist direct both thy Soule and body.

Endeuour thy selfe to keepe the law, that God may be pleased with thee. Pithagoras.

Couet not thy friends riches, lest thou be despised therefore.

Reproue not a man in his wrath, for then thou maist not rule him. Hermes.

Reioyce not at another mans misfortune, but take heed by him that the like chance not to thee.

Establish

Establish thy wit both on the right hand, and on thy left, and thou shalt be free.

Socrates. Giue to the good, and he will requite it, but giue to the euill disposed and he will aske more.

Bee not slacke to recompence them that haue done for thee.

Thinke first, then speake, and last fulfill.

Accustome not thy selfe to bee sodainely moued, for it will turne to thy displeasure.

Pythagor. If thou intendest to doe any good, tarry not till to morrow, for thou knowst not what may chance thee this night.

Aristotle. If thou feelest thy selfe more true to thy King then many other, & haste also lesse wages of him then they, yet complaine not, for thine will continue and so will not theirs.

Diogenes. If any man enuy thee, or say euill of thee, set not thereby, and thou shalt disappoint him of his purpose.

Forget not to giue thanks to them that instruct thee in learning, nor challenge to thy selfe the praise of other mens inuentions.

Socrates. Loue all men, and bee subiect to all lawes, but obey God more then men.

Plato. If thou wilt bee counted valiant, let neither chaunce nor griefe ouercome thee.

Giue good eare to the aged, for hee can teach thee of thy life to come.

Ply lecherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Aristotle. Let no couetous man haue any rule ouer thee nor yeld thy selfe subiect to couetousnesse: for the couetous man will defraud thee of thy goods, and

couetousnesse

couetousnesse will defraud thee of thy soule.

Receiue not the gifts that an euill disposed man doth proffer.

Be sober & chast among young folks, that they may learne of thee, and among old that thou maist learne of them. Plato.

Order thy wife as thou wouldest thy kinsfolke. Seneca.

Apply thy selfe so now in vertue, that in the time to come thou maist therefore be praised. Plato.

Thinke that the weakest of thine enemies is stronger than thou.

Bee not ashamed to doe iustice, for all that is done without it is tyrannie.

Fortifie thy soule with good workes, and flye from couetousnesse.

If thou intendest not to doe good, yet at least refraine from doing euill.

Giue not thy selfe much to pleasure & ease, for if thou vsest thy selfe thereto, thou shalt not be able to sustaine the aduersity that may afterwards chance to thee. Aristotle.

Endeauour thy selfe in thy youth to learne, though it bee painfull: for it is lesse paine for a man to learne in his youth, than in his age to bee vnlearned.

When thou art weary of studie, sport thy selfe with reading of good stories.

Couet not to haue thy businesse hastily done, but rather desire that it may be well done.

Reioyce without great laughter.

Desire not to be wise in words, but in workes for wisedome of words wasteth with the world, but workes wrought by wisdome, increase into the worlds to come.

If thou doubtest of any thing, aske counsaile

of wise men: and bee not angry although they reproue thee.

Worship good men so shalt thou obtaine the peoples fauour

Diogenes. Keepe no company with him that knoweth not himselfe.

Bee not like the Boulter that casteth out the flower and keepeth in the bran.

Commit the gouernance of people neither to a childe, nor a foole, nor a couetous, nor vnto any hastie person, that is desirous of reuengement.

Plato. If thou desirest to bee good, endeauour thy selfe to learne to know, and to follow truth: for he that is ignorant therein, and will not learne, cannot bee good.

Aristotle. Keepe a measure in thy communication: for if thou bee too briefe thou shalt not bee well vnderstood: and if thou bee too long, thou shalt not bee well borne in minde.

To him that is full of questions, giue no answer at all.

Pithagor. Vse examples, that such as thou teachest may vnderstand thee the better.

Aristotle. Reason not with them that will deny the principall truth.

Take good heed at the beginning to what thou grantest: for after one inconuenience another followeth.

Seneca. If thou desirest to haue delight without sorrow, apply thy minde to studie of wisdome.

Marrie a young maide, that thou maist teach her good manners.

Keepe companie with them that may make thee better.

Bee

Bee bound vnto wisdome that thou maist obtaine the true libertie.

Loue if thou wilt be loued.

So talke with men as if God saw thee.

So talke with God, as if men heard thee.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Desire not to dwell nigh a rich man, for that wil make thee couetous.

Eschew anger, though not for wisdomes sake. yet for bodily health.

If thou desirest to be quiet minded, thou must either bee a poore man indeede, or else like a poore man.

Take no thought to liue long, but to liue well.

Forasmuch as thou art not certaine in what place death abideth thee, bee thou ready prepared in each place to meete him.

Praise a man for that which may neither bee giuen him, nor taken away from him: which is not his faire house, his goodly garments, nor his great household, but his wit and perfect reason,

Labour not for a great number of bookes, but for the goodnesse of them.

Vse thine eares more than thy tongue.

Desire nothing, that thou wouldest deny if it were asked thee.

Whatsoeuer thou wilt speake, before thou shew it to another, shew it secretly to thy selfe. Senec.

Whatsoeuer thou wilt haue kept secret, shew it vnto no body.

Search forth the cause of euery deed.

Let not thy thoughts depart from the truth.

Promise with consideration, & performe faithfully.

Praise little but dispraise lesse.

Let not the authority of the speaker perswade thee, nor regard thou his person that speaketh, but marke well what it is that is spoken.

Performe more fully than thou hast promised.

Such things as thou hast, vse as thine owne and keepe them not as if they were another bodies.

Bee gentle and louing to euery body, flatter none, be familiar with few, bee indifferent and equall towards euery man, be slow to wrath, swift to mercy and pitty, be constant and patient in aduersity, and in prosperity wary and lowly.

Worship gentlenesse, hate all crueltie.

Fly and eschew thine owne vices, and bee not curious to search out other mens.

Be not busie to vpbraid men with their faults, for so shalt thou be hated of euery body.

Sometime among earnest things, vse merry conceits, but mesurably.

Liue with thine vnderlings, as thou wouldest thy betters should liue with thee, and doe to all men, as thou wouldest be done by.

Thinke not thy selfe to bee that which thou art not, nor seeme greater than thou art indeed.

Thinke all things may bee suffered saue filthinesse and vice.

Eate rather for hunger, than for pleasure or delight.

Bee apt to learne wisedome, and diligent to teach it.

Be merry without laughter.

Charme thy tongue, thy belly, & thy privities.

nachar. Thou shalt be loued of God, if thou doe good to all men, and hurt no body.

Beleeue

Beleeue not him that saith he loueth truth, and followeth it not.

See that thy gifts bee according to thine abilitie: for if they be too big, thou shalt be thought a waster: and againe, if they bee too small, thou shalt be thought a niggard. Solon.

Let thy gifts be such as he to whom thou giuest them doth delight in.

Giue no vaine and vnmeet gifts, as armour to women, books to plow-men, or nets to a student. Seneca.

Giue to the needy, yet so that thou need not thy selfe.

Succour those that perish, yet so that thou thy selfe perish not thereby.

If thou bestowest a benefit, keepe it secret: but if thou receiuest any publish it abroad.

Speake not to him that will not heare, for so thou shalt but vexe him.

Giue at the first asking, for it is not freely giuen that is often craued.

Boast not thy selfe of that which is another mans.

Blame not Nature, for she doth for euery man alike.

If thou wilt praise any man because hee is a Gentleman, praise his parents also: if thou praise him for his riches, that appertayneth to Fortune if for his strength, remember that sickenesse will make him weake: if for swiftnesse of foot, remember that age will take it away: if for his beautie, it will soone vanish But if thou wilt praise him for manners and learning, then praise thou him as much as appertaineth to man, for that is his owne, which neither commeth by heritage, nor altereth with fortune or age, but is alwayes one.

Socrates. Fly the company of a Lyer: but if thou must needs keepe company with him, beware that in any case thou beleeue him not.

Giue part of thy goods to the needy, so shall God increase them.

Sow good workes, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deeds, lest thine euill bee alledged to thy charge.

Company not with him that knoweth not himselfe.

Be not ashamed to heare the truth, of whomsoeuer it be: for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

If thou hast not so much power as to refraine thine ire, yet dissemble it, and keepe it secret, and so by little and little forget it.

Pithagor. Honour wisdome, and deny it not to them that would learne it, but shew it not to them that disprayse it.

Sow not the Sea fields.

Isocrates Giue not too light credence to a mans words, nor laugh thou them to scorne: for the one is the property of a Foole, and the other the condition of a mad man.

Thinke not such things honest to bee spoken, that are filthy to be done.

Accustome not thy selfe to be heauy and sad, for if thou dost, thou shalt be thought fierce: yet bee thought-full, for that is a token of a prudent man.

So do all things, as if euery man should know them, yet keepe them close awhile, and at length discouer them.

Learne diligently the goodnesse that is taught thee

thee: it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift proffered him of a friend.

Let it not grieue thee to take paines to goe to learne of a cunning man: for it were great shame for young men not to trauell a little by land to increase their knowledge, since Merchants saile so farre by Sea to augment their riches.

Bee gentle in thy behauiour, and familiar in communication: for it belongeth to gentlenesse to salute gladly them that we meete, and in familiaritie to talke gently and friendly with them.

Behaue thy selfe gently to euery body, so shalt thou make the good thy friends, and keepe the bad from being thine enemies.

Vse thy selfe to labour by thine owne accord, that if it chance thee to bee compelled thereto, thou mayst the better away with it.

Performe thy promise as iustly as thou wouldest pay thy debts: for a man ought to bee more faithfull than his Oath.

For two causes if thou bee constrained, thou mayst sweare, as to discharge thy selfe from any great offence, or to saue chiefe friends from great danger. But for money thou shalt not sweare any Oath: for if thou dost, thou shalt of some bee thought forsworne, and of others to bee desirous of money.

Thinke it a great shame to bee ouercome with thy friends benefits, and with the iniury of thine enemie.

Allow them for thy friends, that be as glad for thy prosperitie, as they seeme sorrowfull for thy misfortune: for there be many that lament a mans misery, that would enuy to see him prosper.

If thou doſt good to the euill, it ſhall happen to thee as it doth to them that feed other mens dogs, which barke as well at their feeder as at any other ſtranger.

Pithagor. Doe not ſuch things thy ſelfe as thou wouldeſt diſpraiſe in another.

Enforce thy ſelfe to refraine thine euill luſts, and follow the good: for the good mortifieth and deſtroyeth the euill.

Socrates. Speake alwayes of God, and God will put good words in thy mouth.

Set thine owne workes alwayes before thine eyes, and caſt other mens behind thy backe.

Fixe not thy minde vpon worldly pleaſure, nor truſt to the World, for it deceiueth all that put their truſt therein.

Be content with little, and couetnot another mans goods.

Be ſober in thy liuing, & repleniſh thine heart with wiſdome.

Dread God, & keepe thy ſelfe from vaine glory.

Mock not another man for his miſery, but take heed by him how to auoid the like miſfortune.

Let no man perſwade thee by flattery to do any euill, nor to beleeue otherwiſe of thy ſelfe than thou art indeed.

Receiue patiently the words of correction, although they ſeeme grieuous.

Hermes. Feare the vengeance of God as much as thou maiſt, and conſider the greatneſſe of his puiſſance and might.

Socrates. Beware of Spies and Tale-bearers.

Tell nothing to him that will not beleeue thee, nor demand not any thing which thou knoweſt will not be granted.

Feare

Feare God aboue all things, for thatis right-full and profitable: and so order thy selfe, that thy thoughts and words bee alwayes of him. for speaking & thinking of God surmounts so much all other words and thoughts, as God himselfe surmounteth all other creatures, and therefore men ought to obey him, though they should be constrained to the contrary.

Make thy Prayers perfect in the sight of God, for Prayer is like a ship in the Sea, which if it be good, saueth all therein, but if it be nought, sinketh them to perish.

Pray not to God to giue thee sufficient, for that he will giue to each man vnasked: but pray that thou mayst bee contented and satisfied with that which he giueth thee. Plutarch.

Beleeue not him that telleth thee a lye by another body, for he will in like manner make a lye of thee to another man.

If thou desire to bee beloued of euery body, salute each man gladly, bee liberall in giuing, and thankfull in rectuing. Forget thine anger lightly. and desire not to be reuenged.

If thou desirest to continue long with another man, striue to instruct him well in good manners.

Looke well to thy selfe, that the reyne of thy youth, and libertie of thine high estate cause thee not to commit vice. Mar. Aur.

It is a point of great folly, well to know other men and not to know himselfe

Be not proud in wisdome, in strength, nor in riches: it is one God that is wise, puissant and full offelicitie.

Trust rather in wisedome and prowesse, than A ex. Sc

in

in vnstable Fortune. And desire victory for renowme and honour, rather than for mony & corrupt treasure.

Tholon. Neuer open the gates to flatterers and dissemblers, nor listen with thine eares to Murtherers.

Arfasides. Neuer choose the rich tyrant, nor abhorre the poore iust man. Neuer deny Iustice to a poore man for his pouerty, nor pardon a rich man for his great riches. Neuer giue for reward, nor doe good for affection, nor giue correction only for punishment. Neuer leaue wickednes vnchastised, nor goodnes without reward. Neuer deny iustice to them that demand it, nor mercy to them that desire it. Neuer correct for anger, nor promise rewards in thy mirth. Neuer commit euill for malice, nor villany for auarice. Labour alwaies to be beloued of them that bee good, and to bee dreaded and feared of them that bee euill. Finally bee thou fauourable vnto the poore, who can doe but little, and thou shalt bee fauoured of GOD, who is able to doe much.

When thou arisest in the morning determine so to passe the day following, as though at night a graue should be thy bed.

Let the feeding and apparelling of thy body, bee altogether referred to health and strength, and not to voluptuousnesse.

If wee will consider what an excellency & dignity there is in our nature, wee shall quickly perceiue how foule a thing it is to ouerflow in riot, and to liue delitiously and wantonly: and on the contrary, how honest a thing it is to lead our liues warily, chastly, and soberly.

Riot to euery age is reprochfull, but for an old man most shamefull.

At

At thy downe lying and vprising, at thy spor- Mar. Aur.
ting, eating, and banquetting, be mindfull of God, be thankfull vnto him and remember his benefits not onely towards thy selfe, but also towards all Mankind, euen throughout all the World.

And whatsoeuer thou takest in hand, thinke Seneca.
with thy selfe that before thou end it, death may suppresse thee.

Hee that will haue glory in this life, and after Plato.
death be beloued of many, and feared of all, let him bee vertuous in doing good workes, and deceiue no man with vaine words.

Prouerbs and sayings of the wise. Cap. II.

The euils to come, may with wisdome and Pontanus.
knowledge be vanquished and eschewed.

That Citie is safe whose dignities are well bestowed.

Bribery bred in a Citie, ingendreth euill manners, by meanes whereof both faith and friendship are little set by.

A good Citie should care more for vertue than for people.

The Weale-publike in the estimation thereof, Alex. Scu
ought to be preferred before the materiall City, as much as the life of men, and the renowme of Vertue be of more value than the stones & timber, wherewith the wals and houses are builded.

A Citie is not a place builded with houses, and *What a C*
enuironed with wals, but it is a company which *tie is.*
haue sufficient liuing, and is gathered together to liue well, to the example of others. And therefore the assembly of vertuous people, and the wealth of the Citie maketh the Citie.

The

Mar.Aur. The great Cities full of good inhabitants ought to be prayed, and not the great buildings.

He is not to be accounted strong that cannot away with labour.

Rest must needs be pleasant, for it is the medicine of all the diseases that are in labour.

Ouid. That thing cannot long indure, that wanteth his naturall kind of rest.

As the body being alwayes oppressed with labour, loseth his strength and so perisheth: so doth the minde of man oppressed with cares and pleasures of this World, loseth the force, lust, and desire which shee had to the rest of eternall life to come.

It is a signe of a mighty and noble courage, to set little by great and waighty things.

Mar.Aur. Though euery new chance causeth presently new thoughts, yet thereby commeth more cause of stedfastnesse in the time come.

Seneca. He is very valiant, who neuer reioyceth much, nor sorroweth out of measure.

That which a man hath accustomed long time, seemeth pleasant, although indeed it be painfull.

Plato. It is as difficult to breake the custome long vsed, as to change or alter nature.

Custome is as it were another nature.

Manners are more exquisite in a childe, than playing vpon Instruments, or any other kinde of vaine pleasures.

Aristotle. Man is the measure of all things.

Exercise either hurteth or profiteth nothing.

Musicke is good to refresh the minde, to passe the time, and to helpe pronunciation, and therefore of children ought to be learned.

when

When a man doubteth of doubtfull things, and is assured of them that be euident, it is a signe of good vnderstanding.

Much running maketh great wearinesse.

He findeth fetters that findeth benefits. Plato.

Our custome is to receiue forthwith and merily; and to giue slowly, with euill will and repentance. Mar. Aur.

Hee is as much a theefe that robbeth priuily, as hee that stealeth openly.

Such as bee borne deafe and blinde haue their inward parts the more perfect.

There is no greater victory than for a man to vanquish himselfe.

He that neglecteth wife and children, depriueth himselfe of immortalitie.

Men should rather be drawn by the eares, than by the cloakes, that is by perswasion, and not by violence. Chilon.

Where sensuality raigneth, reason taketh no place.

Peace and concord cannot long time endure among those who know not to whom honour and reuerence is due: for whereas all men bee like, there is neither wealth nor vertue, but contention and hatred, the ground of all miseries there raigneth. Iustinus.

Of all things in this life pertaining to mans commoditie, of what nature or condition soeuer they be, none is more excellent and worthy to bee had in estimation and honour, than the vertue of peace, which of all men ought to bee commended and sought for. Alex. Seu.

The great signe and strong piller of peace is to put away the perturbers of peace.

A Citie cannot prosper, when an Oxe is solde for lesse than a Fish.

Much babling is a signe of small knowledge.

He that helpeth the euill, hurteth the good.

Hope of reward maketh paine seeme pleasant.

Experience is a good chastisement.

Demosth. It is better to seeke and not to finde, than to finde and not to profit.

Hee hath helpes in aduersitie, that lendeth in prosperitie.

Little things by concord increase, and great things by discord decrease.

Alex. Seu. Without harmony nothing is seemely or pleasant, and by concord or discord publike weales do stand or fall.

A mans life doth neuer returne thither againe, from whence it departeth.

As life once lost neuer turneth: so if a man loose once his fidelitie and credit, hee shall neuer get it againe.

Beare hard things, that thou maist beare easie things the lighter.

Beare incommodity, to the intent thou maist carrie away commoditie.

A graue minde hath no wauering sentence.

Hee is happy whom other mens perils maketh wary.

Hermes. A foole knoweth the thing done: but a wise man considereth things before they come to passe.

Tullius. A discommoditie well touched, ought not to be stirred.

In deeds done three things are to be noted, first in acknowledging things well done, not onely to reioyce in them, but also to follow them: the second is in sad things and heauie to bee sad and

sorrie

sorry for them: the third is, in peruerse act to beware and eschue them.

Dissemble with dissemblers, if singlenesse will not take place. Xenoph.

There is an alteration of all things. Salust.

There is nothing among men perpetuall, nor nothing stable, but all things passe and repasse, euen like vnto the ebbing and flowing of the sea.

The law which commandeth to bee borne and to dye is generall.

Counterfeited things will soone returne to their owne nature.

Diuers conditions can neuer ioyne hearts in a feruent affection. Alex. Seu.

Riotous liuing and praise cannot bee coupled together.

The end of a riotous liuer and prodigall spender is commonly beggery.

Hee that looketh for profit, must not flye from labour.

Continuance of time begetteth prudence. Aristotle.

Leasure keepeth vs that we do nothing rashly.

When that thing cannot bee done which thou wouldest, seeke and compasse that thou knowest may be brought to passe.

Dig not fire with a sword, labour not in vaine, nor goe about the thing which in no wise can bee brought to passe. Pithagor.

Cleane keeping of the body (delicate niceneſſe of meates and drinkes laid apart) doth greatly both maintaine the health of the body, and much comfort the wit.

The fairest body is nothing else but a dunghill couered with white and purple. Tullius.

Refuse the familiaritie and acquaintance of him

him whose company thou seest honest men eschue.

Periander. Nothing is profitable that is not honest.

Time is the most precious and costly thing that can be spent.

Time is glorious to him that gloriously spendeth it, but that time is accursed, that is wickedly spent and passed ouer in sluggish ignorance, without any profit.

It auaileth much to all estates, & specially to Princes, and such as bee in authoritie, to reade Histories, wherein they may learne to beware, foresee, and auoid all such inconuenences as they shall there read, and vnderstand oftentimes to chance in such Common-wealths as are viciously and corruptly gouerned: for the same chances will happen in their common-wealths, if they bee in like manner corruptly gouerned, albeit the persons be changed

Thucidi. Histories are treasures which ought neuer to bee out of our hands, that being thereby aided, we may the more commodiously and with speed handle the like businesses and chances in the Common-welth, forasmuch as the like chances oftentimes happen.

Examples are to bee found in Histories conuenient for euery man priuatly in his degree: as the obedience of subiects due vnto Magistrates, and such as bee in authoritie: and that they neuer escaped vnpunished who disobeyed and rebelled against them,

Alex. Seu. As in euery Art patternes are giuen to bee followed: euen so in Histories are painted before our eyes the examples of all kindes of Vertues.

Whiles power with pleasures getteth great acquaintance

acquaintance, vertue is vnknowne, and in the Court friendlesse.

Contempt is a thing intollerable, for asmuch as no man can thinke himselfe so vile that hee ought to be despised.

Many labour to deliuer themselues from contempt, but there be moe that study to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, murmuring at Iustice, grudging at labours, desirous of pleasures, and ingratefull for benefits. If a man be familiar and homely with them, hee shall alwayes finde them churlish and sturdie. If hee doe change his coppie, and become towards them more strange of countenance, more rare in speaking, more slow in pardoning, or more quicke in reuenging, they without weighing their due desert, or confessing their beastly folly, swell vp in pride, kindle disdaine, stirre vp strifes, awake mischiefes, and in such wise worke their intent, that in the end (by due Iustice) they themselues sustaine the griefe of that by which most maliciously and beastlily they sought for to disquiet others.

Where there is suspition, there the life is vnpleasant, Seneca.

With great perill is that kept that is desired of many.

Their liues bee nought, who thinke they shall liue euer.

There is but one way, to goe surely, that is, for a man to set little by worldly things, and to holde himselfe onely sufficiently contented with honestie.

There is no griefe in lacking, but where there is inordinate desire in hauing.

Tullius. Ambition and striuing for worldly honour and promotion, is a very miserable thing, short of constitution, and hastneth an euill end.

The eye cannot offend if the minde could rule the eye.

Mar. Aur. Euery lightnes done in youth breaketh downe a loope of the defence of our life,

When the vicious man is laid in his graue his wickednesse is ended, and hee cannot bee corrected.

He deserueth great chastisement that with fearfull hardinesse (as a foole) putteth himselfe into high and difficult things, with hastie and sodaine counsell.

Hee seldome perisheth by falling that before feareth to fall.

A good Captaine ordereth his men better by keeping them from doing euill, than by grieuous and sore chastisement.

Tullius, In a Captaine or Leader of an Armie, there ought to be these foure things, that is, knowledge in warre, valiantnesse, authoritie, and worldly wealth.

Fame cannot profit the wicked, nor infamie hurt the good.

Ptolom. A good fame euen in darknesse loseth not her beautie and renowme.

Infamie alwayes insueth arrogancie.

Danger commeth soonest, when it is the least thought vpon.

Val. Max. There is no end appointed vnto the studie of wisedome in this world, for life and it must end together.

There

There are two things that alwayes ought to be in a mans remembrance during his life: that is to say, how he may thinke well, and how hee may doe well. Quin. Cu.

They that trust much to their friends, know not how shortly teares be dryed vp.

Good debtors oftentimes spared, become euill payers, and small iniuries oftentimes pardoned maketh of neighbours pernicious enemies. Alex. Seu.

The deepenesse of good wits ought to be wonne with the deepenesse of the heart, some with gifts some with words, some with promises, and some with fauours. Thales.

Vaine men with vaine words shewe declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden.

Man can better suffer to bee denied than to bee deceiued. Seneca.

Doctrine is of such puissance, that in good men it is an armour to vertue: but to vicious and corrupt persons a spur to doe mischiefe. Galatius.

Contention, emulation, backbiting, and vaine desire of glory must be eschued.

That man ought to be reputed good, that is alway well occupied, and the idle man without further iniquity ought to bee condemned as nought.

It is an infallible rule, that hee that is giuen to exercises is a vertuous man, and hee that is giuen to loytering and idlenesse, is a vicious person.

No man of what condition soeuer he be, except he haue some one thing or other in ordinary exercise, shall haue his body lusty and his spirit quick, but shall be cloyed in all things, and wander from street to street like a vagabond.

Tullius. As a corne field bee it neuer so fertile, will not be yet fruitful except it be tilled, no more wil a wit be ready be it neuer so prompt, except it bee exercised.

A good minde neuer assenteth or lendeth his seruice to him that erreth from the path-way of good manners.

Hee that hath good hands, must needs haue good customes.

All things that are desired of men are attained by trauaile, sustained with thought, and parted from with much griefe and great disquietnesse of minde.

Tullius. We are not so brought vp by nature, that wee should seeme to be made for mirth and solace, but rather for trauaile, or some serious or waighty studies.

Alex. Scu. Where a man in a common wealth hath many matters of sundry effects to order, it fareth with him as it doth with a mans stomacke: for the stomacke receiueth meates diuers in qualities and effects, which altogether cannot bee by one mans nature duely concocted and digested.

Hee that is perfectly wise, sporteth in this world with trauailes, and in trauailing in books is his rest.

The more thou transportest thy selfe for things corporall and earthly, vnto things celestiall and heauenly, the more perfect a godly life shalt thou lead.

Bodily workes be vnsauory, except thou haue sauce from the heart.

Hee is a double offender, which taketh the name of God in vaine, and deceiueth his neighbour.

The

The punishment of periurie, by Gods Law is death, by mans Law perpetuall infamy. Tullius

The practise of vsury is vtterly repugnant against all humanitie, charitie, and naturall beneuolence, which ought to be among people that doe liue in mutual concord: but most specially among them which liue vnder one obedience, and vnder one Law or Policie.

Gaine with an euill name is damage and losse.

There is no greater paine, than when the heart is kept backe from that which it longeth sore to haue.

Preferre damage before filthy lucre.

After the vnlawfull getting by fathers, there followeth a iust losse by their children.

A false & vpbraiding reproach, is a malicious lie. Mar. Aur.

The Heires mourning is vnder a visour a laughing, for he bewaileth the death of his Ancestour in outward semblance, but inwardly hee laugheth.

The outward things which the eye of man only beholdeth, are but weake and vncertaine tokens of the inward secrets.

Such as procure and priuily seeke the death of man, the Law punisheth cruelly. Iustinus.

Nothing auaileth the malice of Tyrants against innocents and good men, where the Almightie God will not haue them perish. Alex. Seu.

It is oftentimes prooued that they who desire the destruction of others, procure their owne death.

Tyranny in Princes ought euer to bee had in extreame detestation.

If thou mayst not cleerely escape out of peril,

choose rather to die honestly, then liue shamefully.

It is honourable to die for the Country.

Great Cities full of good Inhabitants ought to be praised, & not the great and gorgeous buildings.

Tullius. Selfe-loue sometime so blindeth the senses of many, that they not well weighing what they be of themselues, but rather vainly flattering themselues, doe conceiue such opinions of themselues that they thinke all men should worthily glory in them. Whereof innumerable offences do spring and flow forth, when men puft vp with opinions be shamefully scorned, and wrapped in foolish errours.

Gar. Aur. It is a great shame to say, and no lesse infamy to goe about to make the trauailes of ancients in times past, now in these dayes to bee turned into follies.

ocrates. Perfect felicitie is the vse of vertue.

It is better to die a wise and vertuous man among godly and wise men, than to liue victoriously in ignorance among the common sort of men.

It is a thing consonant to reason, that they that be good among so many cuill as bee in this life, should bee greatly honoured with God after their death,

inius. One day deemeth another, but the last day giueth full iudgement of all that is past.

ar. Aur. As we are set in diuers pleasures by our vice, so wee fall hourely into diuers miseries, and are noted to our great infamy and shame.

Wee see God diuers times to diuers persons forbeare diuers sinnes a great while, but at last vnawares we haue seene them all chastised with one onely punishment.

Men

Men among whom we be borne, bee of so euill disposition: the World with whom wee liue, so fierce and cruell: and the gliding Serpent Fortune so full of poyson, that they hurt vs with their feet, bite us with their teeth, scratch vs with their nailes, and so swell vs with their poyson, that the passing of this life is nothing but the suffering of death.

Helpe from GOD is not onely gotten with Prayers, but also by vigilant studie, diligent exe- Salust.
cuting, and by wise counselling, all things other-
whiles come well to passe.

THE TWELFTH BOOKE.

Diuers manners of pithy Meeters, prouerbs, and Semblables: wherein chiefly consisteth mans happy life in this World.

MY friend the things that do attaine
The happy life, be these I finde:
The riches left, not got with paine,
The fruitful ground the quiet mind:
The equal friend, no grudge & strife,
No charge of rule nor gouernance:
Without disease the healthy life,
The houshold of continuance:
The diet meane, no dainty fare,
Wisdome ioyn'd with simplenesse:
The night discharged of all care,
Where wine the wit doth not oppresse,
The faithfull wife without debate,
Such sleepes as may beguile the night:
Content thy selfe with thine estate,
Neither wish death, nor feare his might.

Pithagoras.

When a reasonable soule from vertue slyeth,
It waxeth beast-like, and naturally dyeth:
For as the Soule giueth life to the Corse,
So Iustice in the soule is cause of liuely force.

Plato.

To such as custome diuine meditation,
This life is a tying of final reputation.

Her-

Hermes.

Luſt, pleaſure, and worldly vanities
Doe cauſe the ſoule all Vertues to deſpiſe.

Ariſtotle

Bleſſed is the ſoule which doth not tranſgreſſe
Her Makers Law through worldly filthineſſe:
But alwayes mindfull of his bleſſed eſtate,
Contemnes the World, and ſinfull luſts doth hate.

Pithagoras.

Hee is not wiſe who knowing hee muſt hence.
In worldly building maketh great expence:
But he that buildeth for the World to come
Is wiſe, expend he neuer ſo great a ſumme.

Thales.

Hee that moſt dreadeth to breake Gods beheſt,
Is hee that loueth and ſerueth him beſt.

Ariſtotle.

Hee that loueth the World hath trauell and care,
But he that hateth hath quiet and welfare:
Who ſo then deſireth to liue moſt at reſt,
Muſt moſt flye the World, and meddle with it leaſt.

Pithagoras.

This worldly wealth that men ſo much deſire
May well be likened to a burning fire:
whereof a little can doe little harme,
But profiteth much our bodies to warme:
But take too much and ſurely thou ſhalt burne,
So too much wealth to too much woe doth turne.

Socrates.

This worlds fond loue doth make a man
So deafe, ſo blinde, ſo dumbe:
That heare, nor ſee, nor ſpeake hee can
where wiſedome is become.
To Enuy ſtke he makes him thrall,
To trouble, care, and dread:

With-drawing his hand, his heart, and all
From euery vertuous deed.

Seneca.

Sith we are vncertaine where Death will vs meete,
And certaine that alwayes he followeth our feet:
Let vs in our doings be so wise and steady,
That where euer he meete vs he may find vs ready.

Seneca.

Death is the ender of all tribulation,
And therefore to wise men a great consolation.

Socrates.

For doing wrong and mischieuous deeds,
The Soule after death must be punished needs:
For God is not God except hee be iust,
And Iustice to all things their due render must.

Socrates,

Talke euer of God and hee will procure
To fill thee with wisdome and words that be pure.

Aristotle.

To worldlinesse who so doth giue his minde,
These griefes he shall full sure be to finde:
The lacke of things which he shall neuer haue,
Or losse of that which he gladliest would saue.

Hermes.

The World was of God created indeed
A place of pleasure, reward of meed:
Wherefore such as in it for truth suffer trouble.
With ioy, no doubt, are recompenced double.

Aristotle.

Better it is to dye, the Soules life to saue,
Than to lose the Soule, the bodies life to haue.

Socrates.

The Soules of the righteous shall after the course
Of this life, haue better, but the wicked worse

For

For right it is, that what we here imbrace:
We giuen vs double in another place.

Hermes.

Of bodily imprisonments sickneſſe is the chiefe,
But the tayle of the Soule is sorrow and griefe.

Seneca.

It is better to haue the Soule garniſhed with Vertue,
Than the bodie decked with Purple, Gold, or Blue.

Plutarch.

As excesse of Wine oppresseth the minde:
So worldly pleasure maketh the soule blinde.

Seneca.

Wiſedome, Knowledge, and Vnderſtanding,
Are the soules moſt gorgeous clothing.

Plato.

Woe to the Soule which wanteth grace,
To returne home to her state and place:
With filthy workes, and bodily offence
Excludes and keepes downe from Gods holy presence.

Socrates.

Prayer to God is the onely meane
To keepe a man from a wicked Queane.

Xenophon

In place where men of God commune euer,
Fooles become wiſe, and the wiſe proue wiſer.

Plato.

When naughty Rulers, and wicked people die,
Then are all good men safe and in surety.

Socrates.

It is wiſedome, yea wiſedome that maketh the wiſe
All troubles, all torments, yea and death to deſpiſe:
Therefore ought wisdome of all to be imbraced,
A meane whereby death, and all feare is defaced.

Cicer

Cicero.

Of all worldly comforts true friendship is chiefe,
Because it is alwayes our speciall relicfe:
In wealth and woe a stay strong and stable,
And also to Mankind a good most agreeable.

Isocrates.

To himselfe and his friend a friend must be one,
For a friend is ones selfe in another person.

Pithagoras.

These troublesome words, mine, thine, and our owne,
(The cause of all strife) with friends are vnknowne:
The title of ours, none counteth ought his.
For all things are each mans where true friendship is.

Socrates.

Such things as are hurtfull, vncomely, and nought,
Are easily attained, yea, or they be sought:
But wisedome and honour, with other such like.
Are hard to be gotten howsoeuer we seeke.

Plato.

Who so for friends, and true friendship watches,
Must seeke of such as may be his matches
For hee that of another any friends procureth,
May chance find friendship, but not that endureth.

Aristotle.

Although many wicked in one may agree,
Yet cause they no friendship, but conspiracie:
For friendship is a vertue by nature so cleane,
As can with the vicious be mixt by no meane.

Plato.

Betweene Lord and seruant no friendship may fall,
Because their estates are too farre vnequall:
Yet sith they be men, good friends they may be,
Because that in man-hood they both doe agree.

Seneca.

Who so denies his friend his aide.

The

The while he is well taken:
Shall at his most need be denaid
Their helpe, and quite forsaken.
Tullius.

In trouble, sorrow, aduersitie and griefe
Friends are a comfort, a refuge and relieue:
Likewise in wealth a pleasure and treasure.
To be partakers of any kind of pleasure.
Plato.

By bearing good will first fauour doth grow,
Through vse whereof sweet friendship doth follow.
Aristotle.

The friendship that is betweene good men engendred,
Can be by no meanes broken or ended:
Therefore he that doth from friendship disseuer,
Is nought by nature, as was a friend neuer.
Ennius.

Whom men doe feare they hate, and whom they hate
They wish to dye, or perish from his state:
Who therefore longs long time chiefe rule to beare,
Must get mens loue with fauour, not with feare.
Socrates.

Glorie of good deeds by the father done,
Is the best inheritance that he leaues his sonne:
Which who so doth by his vicious life appayre,
Bewrayes him a bastard and vnworthy heyre.
Tullius.

Hee cannot be counted a liberall giuer,
Which hath not been also a liberall getter:
For true liberalitie is to helpe many,
And in getting thereof not to hurt any.
Seneca.

Who so desireth to liue without care,
Ought slowly to speud, and swiftly to spare.

For at the bottome to leaue is but vaine,
where both the least part, and worst doth remaine.

Isocrates.

By wine beautie fadeth, and age is defaced,
Drinke maketh forgotten that late was embraced.

Socrates.

Hee that to wrath and anger is thrall,
Ouer his wit hath no power at all.

Hermes.

Be merry and glad, honest and vertuous,
For that sufficeth to anger the enuious.

Pithagoras.

The more that a man hath of abundance,
So much the lesse hath he of assurance.

Socrates.

The friends whom profit or lucre increase,
When substance faileth, therewithall will cease,
But friends that are coupled with heart and with loue,
Neither feare, nor fortune, nor force may remoue.

Musonius.

If that in vertue thou take any paines,
The paine departeth but vertue remaines:
But if thou hast pleasure to doe that is ill,
The pleasure abateth but ill tarrieth still.

Solon.

If that by destiny things be decreed,
To labour to shun them is paine lost indeed.
But if that the chance of things be vnset,
It is folly to feare that we know we may let.

Plato.

It is the part of him that is wise,
Things to foresee with diligent aduise:
But when as things vnluckily doe frame,
It becommeth the valiant to suffer the same.

Hermes

Hermes.

If not for to speede thou thinke it a paine,
Will not the thing thou maist not attaine
For thou and none other art cause of thy let,
If that which thou maist not thou trauelst to get.

Plato.

To faine, to flatter, to glose, and to lye
Require colours and words faire and slye:
But the vtterance of truth is so simple and plaine,
That it needeth no study to forge or to faine.

Horace.

To the auaricious there is no sufficiance,
For couetise encreaseth as fast as his substance.

Solon.

Hee is neither rich, happie, nor wise
That is a bond-man to his owne auarice.

Pithagoras.

To strike another if thou dost pretend,
Thinke if he stroke thee thou wouldst thee defend.

Solon.

To beasts much hurt happeth because they be dumbe,
But much more to men by meanes of speech come.

Thales

All enuious hearts with the dead men depart,
But after death dureth the slanderous dart.

Hermes.

Hee that at one instant another will defame,
Will also to another by thee doe the same.
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey euery lust.

Plato.

With making of manners in company doth lye,
Enhaunt the good, and the bad see thou flye:
But if to the euill thou needs wilt resort,
Returne betimes for feare thou come short.

Isocrat.

Isocrates.

Loue betweene wise men by effect may fall,
But not betweene fooles, though folly be equall:
For wit goeth by order, and may agree in one,
But folly lacketh order, so that concord is none.

Socrates.

He that of all men will bee a correctour
Shall of the most part win hate for his labour.

Pithagoras.

They that to talke of wisdome are bent,
Not following the same are like an instrument,
Whose pleasant sound the hearers doth delight,
But it selfe not hearing hath thereby no profit.

Pithagoras.

Beware of thine enemie when hee doth menace.
And trust thou him not, if faire seeme his face:
For Serpents neuer so deadly doe sting,
As when they bite without any hissing.

Plutarch.

With the world vnsteady doth oft ebbe and flow,
It behoueth a wise man all tydes to know,
And so for to saile while he hath faire weather,
That the hauen may keep him when hold may no anker.

Diogenes.

Of a churlish nature proceedeth foule language,
But faire speech is token of noble courage.

Anacharsis.

A friend is not knowne but in aduersitie,
For in time of wealth each man seemeth friendly.

Socrates.

Wisedome and science which are pure by kinde,
Should not be written in bookes but in minde:
For wisedome in bookes with the bookes will rot,
But writ in the minde will neuer be forgot.

Seneca

Seneca.

For couetous people to dye is the best,
For the longer they liue the lesse is their rest:
For life them leadeth their substance to double,
Where death them discargeth of endlesse trouble.

Antisthenes.

When ought not to weepe for him that guiltlesse is slaine.
But for the slayer that quicke doth remayne:
For to dye guiltlesse is death but of body,
But body and soule both are lost of the guilty.

Xenocrates,

Of workes begun when goodnesse may breed,
We ought with all swiftnesse therein to proceed:
But if by our workes may grow any ill,
We should be as swift to conquer our will.

Socrates.

What euer it chance thee of any to heare,
Thine eye not consenting, beleeue not thine eare:
For the eare is a subiect full oft led awry,
But the Eye is a Iudge that in nothing will lye.

Seneca.

Wisedome and honour most commonly be found
In them that in vertue and goodnesse abound:
And therefore are better than Siluer and Gold,
Which the euill commonly most haue in hold.

Xenophon.

If that it chance thee in warre for to fight,
More than to thy wit, trust not to thy might:
For wit without strength much more doth preuaile.
Than strength without wit to conquer in battaile:

Aristotle.

Both hatred, loue, and their owne profit,
Cause Iudges oft times the truth to forget:
Purge all these vices therefore from thy minde,
So shall right rule thee, and thou the truth finde.

Plato.

Although for a while thy vice thou mayst hide,
Yet canst thou not alwayes keepe it vnspide:
For Truth the true Daughter of God and of Time
Hath sworne to detect all sinne, vice and crime.

Plato.

Happy is that Realme that hath a King,
Endued with Wisdome, Vertue, and Learning:
And much vnhappy is that Realme and Prouince,
Where these points doe lacke in their Prince.

Plutarch

To whatsoeuer a King doth him frame,
His men for the most part delight in the same:
Wherefore a good King should vertue ensue,
To giue his subiects example of vertue.

Socrates.

Almes distributed vnto the indigent,
Is like a Medicine giuen to the impotent:
But to the vnneedy a man to make his dole,
Is like ministring of Playsters vnto the whole.

Pithagoras.

Better it is for a man to bee mute,
Then with the ignorant much to dispute:
And better it is to liue solitary,
Then to enhant much ill company.

Plato.

That thing in a Realme is worthy renowne,
Which rayseth vp right, and wrong beateth downe.

Seneca.

Goodnesse it selfe doth men declare,
For which many moe the better doe fare.

Socrates.

Vnhappy is he whereseoeuer he become,
That hath wit and will not learne wisedome.

Parables and Semblables: by *Hermes*, *Socrates*, and *Plato*.

LIke as a Surgion paineth sore his patients body, with lancing, cutting, & searching putrified members: euen so doth the soule of man strine with his vnruly affections to driue them from voluptuousnesse.

He that being reproued, departeth immediatly hating his counsailor, doth as a sick man, who as soone as his Surgion hath cut his vleer, goeth his way, not tarrying till his wound bee dressed, and his griefe asswaged.

As plants measurably watred, grow the better but watred to much, are drowned and dye: so the minde with moderate labour is refreshed, but with ouermuch is vtterly dulled.

Like as a ship that hath a sure anker may lye safe in any place: so the mind that is ruled by perfect reason is quiet euery where.

As fire smoaketh not much that flameth at the first blowing, so the glorie that shineth at the first is not greatly enuied, but that which is long in getting, enuie alwayes preuenteth.

Like as a good Musition hauing any key or string of his Instrument out of tune, doth not immediatly cut it off and cast it away, but either with strayning it higher, or slacking it downe lower, by little and little causeth it to agree: so should Rulers reforme the transgressors, and not cast them away for euery trespasse.

As they that taste poyson destroy themselues therewith: so he that admitteth a friend before he

know him, may hurt himselfe whiles that he proueth him.

Like as the bitternesse of the Allowe Tree taketh away the sweetnesse of the sweetest honie: so euill workes destroy and take away the merit of the good.

Like as a vessell is knowne by the sound whether it bee whole or broken: so are men proued by their speech, whether they be wise or foolish.

Like as a crazed ship by drinking in of water, not onely drowneth it selfe, but all others that are in her: so a ruler by vsing viciousnesse, destroyeth not himselfe alone, but all others that are vnder his gouernment.

As it becommeth the people to be obedient and subiect vnto their Lord and King, so it behoueth the King diligently to intend the weale and good gouernment of his people, and rather procure their profit than his owne pleasure: for as the soule is ioyned with the body, so is a King vnited with his people.

As no Physitian is reputed good, that healeth another and cannot heale himselfe: so hee is no good Gouernor that commandeth others to auoid vice, and will not leaue them himselfe.

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge, so ought Rulers of Cities to bee chosen for their wisdome and learning, rather than for their dignitie and riches.

As a man in a darke caue cannot see his owne proper figure: so the soule that is not cleane and pure cannot perceiue the true and perfect goodnes of Almightie God.

As the goodnes of wise men continually amendeth, so the malice of fooles euermore increaseth.

As libertie maketh friends of enemies, so pride maketh enemies of friends

As they who cannot suffer the light of a candle, can much worse abide the brightnesse of the Sun: so they that are troubled with small trifles would be more amazed in weightie matters.

Like as the sauour of carrion is noysome to them that smell it: so is the talke of fooles to wise men that heare it.

Prouerbs and Semblables: by *Anaxagoras*, *Aristippus*, *Alexander*, *Solon*, and *Marcus Aurelius*.

AS God is naturally most louing, pittifull, and alwayes hath the name of mercie and pittie: so are we alwayes most vnkind, cruell and wicked, and our wicked and shamefull words deserue alwaies to haue most bitter and grieuous chastisements.

As he that giueth a blow to another, the higher hee lifteth his hand the greater is the stroke: so God in like manner, the more yeeres hee forbeareth our sinnes, the more grieuously afterwards hee punisheth vs.

Like as when a great and sumptuous building will fall, first there falleth some stone: in like manner there was neuer Citie or Country, that had any great plague or vengeance from God faine vpon them at any time, but first they were threatned and admonished with some signe or prodigie from heauen.

As the Ideot or foolish man keepeth his diet from bookes, and resteth vpon the only pleasure

of meat: so the wise man (in comparison) abhorreth meat and draweth to his Booke.

As the loathfull man is made lesse than a man by his negligence: so certainely blessed is hee that is not contented to be a man, but procureth to bee more than a man by his vertue and diligence.

The simple Oxe or Sheepe are more worthie their liues, than the idle and foolish Ideot, for the beast liueth to the vtilitie of diuers, without doing damage to any other, but the idle and foolish Ideot liueth to the damage of al others, and without profit to any person.

Like as riches with thought nourisheth couetousnesse; euen so by riches the cuuious nourisheth enuie.

Like as the wicked & malicious person is most hardie to commit greatest crimes: so is hee most cruell, & ready, wickedly to giue sentence against another for the same offence.

Wee behold our owne crimes as through small nets which causeth things to seeme the lesser: but wee behold the faults of others in the water, which causeth things to seem greater than indeed they be.

As the greene leaues outward shew that the tree is not drie inward, so good works done openly, shew the inward heart.

As we see trees when the fruits are gathered the leaues fall, and when flowers dye, that then more greene and perfect are the rootes: euen so, when the first season of youth is passed (which is the Summer time) then commeth age (called Winter) and putrifieth the fruit of the flesh, and the leaues of fauour fall, and the flowers of delight are withered, and the veynes of hope dryed

outward, then it is plaine that the roots of good workes be much better.

As much as the shame of sinne ought to bee fled of them that be good, euen so much it ought to bee kept for the euill.

As wee eate diuers things by morsels, which if wee should eate whole would choake vs: so by diuers dayes we suffer trauailes, which altogether would make an end of vs in one day.

As in all Arts a man is contented at the first, so at the last bee they neuer so sweete they turne to wearinesse.

In all naturall things Nature is contented with very little, but the spirit and vnderstanding is not content with many things.

As it is necessary first to purge the opilations and lets of the stomacke, to the intent the Medicines may profit them that bee sicke: so likewise none can conuenietly giue his friend good counsell except he first shew him his griefe

As sinne is naturall, and the chastisement voluntary, so ought the rigour of Iustice to bee temperate, and the Ministers thereof should rather shew compassion than vengeance, whereby the trespassers should haue occasion to amend their sinnes past, and not to reuenge the iniurie present.

Though the wood bee taken from the fire, and the imbers quenched, yet the stones oftentimes remayne hot and burning so though the flesh be chastised with hot and dry maladies, or consumed by many yeeres trauaile, yet concupiscence abideth still in the bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an vnwholsome pot, and good wine

ſometime ſauoureth of the foyſt: euen ſo though the workes of our liues be vertuous yet ſhall wee feele the ſtinch of the weake fleſh.

As arrogancie, pride and preſumption are notably hated of God, and had in deriſion euery where among men: ſo contrariwiſe, lowlineſſe, meeknelſe, and an humble ſpirit, purchaſeth both the fauour of God, and knitteth vnto man the beneuolence of man.

As the knowledge of God ought not to bee vnperfect or doubtfull, ſo Prayer ſhould not be faine or ſlacke without courage and quickneſſe

As the body is neere to health, which (though it be waſted) is yet free and out of the danger of noyſome humours euen ſo is the minde more receiueable of the bleſſing of God which is not defiled with grieuous offences, though ſhee yet lacke true and perfect vertues.

It is naturall for the bodie to die, which if no man kill, yet needs muſt it die, but the ſoule to die is extreame miſery. Our hearts grudge at the remembrance of the death of the body, as a terrible thing, becauſe it is ſeene with bodily eyes: but very few feare the death of the ſoule, becauſe no man ſeeth and few beleeue it: and yet is this death ſo much more terrible than the other, as the ſoule excelleth the body, or as God excelleth the ſoule.

As the body is viſible, mortall, lumpiſh, and heauie, delighting in things viſible and temporall, ſo the ſoule being mindfull of her celeſtiall nature, inforceth vpward with great violence, & with a terrible haſte ſtriueth and wraſtleth with the heauy burthen of the earthly body, deſpiſing things mortall, and ſeeking permanent and immortall things.

Parables and Semblables: by *Aristotle*, *Plutarch*, and *Seneca*.

LIke as it is a shame for a man that would hit the Marke to misse the whole But, euen so it is a shame for him that desireth honour to faile of honestie.

As a scarre giueth vs warning to beware of wounds: so the remembrance of euils that are past, may cause vs to take the better heed.

As the complaints of children may be soone appeased, so small affections vanish lightly.

Hee that bringeth an infirme body vnto voluptuousnes, is like him that bringeth a broken ship into the raging Seas.

They who goe to a banket onely for the meats sake, are like them who goe onely to fill a vessell.

Seruants when they sleepe feare not their masters, and they that be bound forget their fetters, in sleepe vlcers and sores leaue smarting, but superstition alone vexeth a man when he sleepeth.

Like as they iudge worse of a man who say that he is wrathfull and vngracious, than if they denied him to be aliue: so they thinke not so euill of God, who say there is no God at all, as he superstitious, who say God is froward and full of wrath and reuenge.

As a vessell cannot bee knowne whether it bee whole or broken except it haue liquour in it: so no man can be throughly knowne what he is, before he be in authoritie.

As Darnel springeth vp among good Wheate, and Nettles among Roses, euen so Enuy groweth vp among Vertue.

They

Like as the Hare both deliuereth, nourisheth and is with young all at once: so an Vsurer before he hath beguiled one, deuiseth how to deceiue another by making a false bargaine.

Like as an Horse after hee hath once taken the bridle must euer after beare one or other: so hee that is once faine in debt, can lightly neuer after be throughly quit there from.

Like as Physicians with their bitter drugges doe mingle sweet Spices, that they may bee the better receiued: so ought checkes to bee mingled with gentle admonitions.

Like as the Bookes which are seldome times occupied will cleaue fast together, so the memory waxeth hard if it be not oftentimes renewed.

The poyson which Serpents continually keep without any harme, they spit it out to others destruction, but the malicious contrariwise hurt no man so much as themselues.

As it is great foolishnesse to leaue the cleere Fountaines, and to fetch water in puddles, so it is likewise to leaue the written Truth, and to study the dreames of mens imaginations.

As the Adamant by little & little draweth the heauy Iron, vntill at the last it be ioyned with it, so vertue and wisedome ioyne men vnto them.

As he which in a Game-place runneth swiftest, and continuing still his pace obtaineth the crowne of his labour, so hee that diligently learneth, and earnestly followeth wisdome and vertue, shall bee crowned with euerlasting glory.

FINIS.

THE

THE TABLE.

The Contents of the first Booke.

Of the beginning of Philosophie. 1.a
Of the three parts of Philosophie. 2.a
Of the beginning of morall Philosophy. Ibid.b
Of the kindes of teaching Morall Philosophie. 3.a

Of the liues and answeres of Philosophers, Princes, and wise men, whose worthy and notable counsailes, Precepts Parables, and Semblances, are set downe in this Booke, and these be their names.

A

Aristotle. 3.b
Anacharsis. 4 b
Antisthenes. 5.b
Anaxagoras. 6.a
Archilaus. 7.a
Aristippus. Ibid.b
Agesilaus. 8.b
Alexander Seuerus. Ibid.
Alexander Magnus. 9 a
Ambrose Ibid.b
Augustus Cæsar. Ibid.

B

Bias. 9.b

C

Chilon. 10.b
Cicero. 11.b
Crates Thebanus. Ibid

D

Diogenes. 13.b
Democritus. 15.a
Demosthenes. Ibid.

E

Ennius, 15.b

Epimenides

Epimenides. 17.a
G
Galenus, 15.b
H
Hermes. 16.a
Horace. 18.a
Homer. Ibid.
I
Isocrates. Ibid.b
Iustinus. 19.a
Iustinianus. Ibid.b
L
Lycurgus. Ibid
M
Marcus Aurelius. 20.a
Myson. Ibid.
O
Ouid.
P
Pithagoras. 21.a
Periander. 23.a
Pherisides. 24.a
Plato, Ibid.b
Plutarch. 26.a
Photion. 25.b
Philip. 27.a
Plinie. Ibid.b
Plautus. Ibid
Pittachus Mitelinus. 28.a
Pirrhus. Ibid.
Pacuuius. Ibid.b
Pompeius. Ibid.
Q
Quintilianns. 29.a
S
Solon. Ibid.b
Socrates. 31.a
Seneca. 34.b
Sigismond Emp. 35.a
T
Thales. Ibid.
Theopompus. 36.b
Theophrastus. Ibid.
X
Xenophon. 37.b
Xenocrates. 38.a
Z
Zeno Eloates. 39.a

The Contents of the second Boooke.

OF Theologie Philosophicall. 40.a
Of God, of his workes, and of his mercy. 41.a
Of man, and what hee is 43.b
Of the Soule of man, and the gouernance thereof 46.a
Of this life, and how full of miserie it is. 48.a
Of the world, the pleasures, and the dangers thereof. 50.b

The Contents of the third Booke.

OF the neceſſitie of order. 53.a
Of Kings, Rulers, and gouernors, and how they ſhould rule their ſubiects. 53.b
Of Counſaile, and Counſailors. 60.b
Of honour, glory, nobility and worſhip. 63.a
Of Law and Lawyers. 65.b
Of Iudges. 67.b
Of Iuſtice. 69.a
Of parents, and bringing vp of youth. 72.a
Of obedience. 74.a

The Contents of the fourth Booke.

OF Sorrow & lamentation. 76.a
Of Wit & diſcretion. 77.b
Of Friends, Friendſhip, and Amitie. 79.
Of Giuing and Receiuing 82.a
Of Pouerty & need. 83.b

The Contents of the fifth Booke.

WHat mentall powers or vertues are. 85.b
Of Vertue (generally) 86.a
Of Wiſedome, a mentall vertue, 88.a
Of Learning and Knowledge, two mentall vertues. 91.b
Of Feare. 95.a
Of Death not to bee feared. 96.a
Of Libertie. 99.b.
Of Goodneſſe. 101.a
Of Praiſe and Diſpraiſe. 193.a

The Contents of the sixt Booke.

OF the seauen Cardinall vertues following in their order, against the seuen capitall vices, commonly called the seuen deadly sinnes: and first, of Humilitie, or Gentlenesse. 105.a
Of Loue and Charitie, two mentall vertues. 106.b
Of Patience a mental vertue. 110.b
Of Diligence, Agilitie, or Quickneſſe, 111.b
Of Liberalitie. 113.b
Of Temperance. 114.a
Of Chaſtitie. 115.b

The Contents of the seuenth Booke.

AN admonitiō to ſhun alkind of vices. 117.a
Of Vice, Sinne, and Wickedneſſe. 117.b
Of Ignorance and Error. 121.a
Of Fooliſhneſſe. 123.a
Of Wine and Drunkenneſſe. 124.a.
Of Lying and of Deceit 125.a
Of Flattery. 127.a

The Contents of the eighth Booke.

OF the seuen capitall Vices, commōly called the seauen deadly ſins: and firſt, of Pride and Arrogancy. 128.b
Of Enuy. 129.b
Of Wrath. 131.b
Of Sloth & Idlenes. 133.a
Of Money and couetouſneſſe. 134.a
Of Gluttony. 137.a
Of Lechery. 137.b

The

The Contents of the ninth Booke.

Of mans Conſcience, 140.b
Of Repentance. 142.a
Of Faith and Truth. 145.b
Of Prayer, a mental vertue. 147.b

The Contents of the tenth Booke.

Of Women. 151.b
Of the Tongue, ſpeech and ſilence. 152.b
Of Fortune. 157.a
Of Riches, and of Richmen. 159.a
Of Bleſſedneſſe and miſerie. 162.b
Of Beginning & Ending. 165.a

The Contents of the eleuenth Booke.

Of certain briefe precepts and counſels of the Wiſe. 167.a
Of diuers and ſundry Prouerbs and ſayings of the Wiſe. 174.a

The Contents of the twelfth Booke.

Of diuers maners of pithy Meeters 180.b
Of Parables and Semblables by *Hermes*, *Plato*, and *Socrates*. 186.a
Of Parables and Semblables by *Anaxagoras*, *Alexander Seuerus*, *Ariſtippus*, and *Mar. Aur.* 187.a
Of Parables and Semblables by *Ariſtotle*, *Plutarch*, and *Seneca*. 189.a

FINIS.